

¶ An Apology or defence for
the Christians of Fraunce which are .
*of the Euāgelicall or reformed religi-
on, for the satisfiing of such as wil
not liue in peace and cōcord
with them.*

*Whereby the purenes of the same Religion in the
chiefe poyntes that are in variance, is eui-
dently shewed, not onely by the holy
scriptures, and by reason: But
also by the Popes owne
Canons.*

Written to the king of Nauarre and
translated out of french into
English by Sir Iherom
Bowes Knight.

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Aldersgate. And are to be sold
at his Shop vnder the gate.
1579.

*Cum Priuilegio Regia
Maieſtatis.*

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¶ To the right high & noble Prince, Henrye the second,
king of Nauarre, Prince of Bearn,
Duke of Vandome and Albret,
Earle of Foyze, Arminack, Agenois, Bigorie, Marlé. &c,



YET, it is not without cause, nor without example, that I dare take vpon mee to dedycate vnto your highnes, this little Apologie, which containeth a defence of the reformed Religion, and of the Professors of the same. For in asmuch as your Maiestie hath euen from your youth, vnder takē the defence thereof with the hazard of your life & goodnes for the same: I could not moze fitly preferre the iustification of so holy a cause to any, than to your Highnes, who haue alwayes maintayned the same: not onely in words, but also by deedes, and that with most noble and Princely courage, following the renowned footsteps of the late Queen of Nauarre, your mother, whose godlynes, curtesie, and other heroicall vertues, are consecrated for euer to most honorable eternitie. And I haue bene led to take vpon me this defence & to dedicate it to your Maiestie, by the example of many good and godly men in the Primitive church, who in their times wrote diuers Apologies,
I. ii. in de

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in defence of the Christians against the mis-reports and illusions of the heathen, and did put them by to the Romayn Emperors that were in those dayes: who (notwithstanding that they were heathen Princes, and ignorant of the true Religion) were moued by them to succor the Christians, and to surcease the persecutions that were made against them.

X { Quadratus and Aristydes wrote Apologies in their times, in defence of the Christians against the heathen, and dedicated them to the Emperour Adrian, who hauing reade them, and perceiuing thereby that the Christians worshipped the great God which gouerneth all the world: and that in the exercising of their Religion, they did not any thing that was prejudiciall to the lawes of the Romayn Empire, but rather prayed for the prosperitie of him and of his Empire: sent a Proclamation to Fundanus the gouernour of Asia, wherein he forbade the persecuting of the any more, as in respect of Religion, and commaunded that the slanderers of them should be sore punished.

X { And moreover he caused diuers faire churches to be builded in many places, without any Images, pictures, or portraictures, greatly allowing the doctrine of the Christians, for that it forbiddeth the painting and portraying of God, the worshipping of Images, or the hauing of them in their churches.

Likewise Iustine the Philosopher wrote in his time two Apologies that are come to light, in defence of the Christians against the false accusations of the heathen: whereof he dedicateth the one to the Senate of Rome, & the other to the Emperour Antonine the godly: who being moued therat, made a generall law

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law, whereby he restrayned the heathen from their false blaming of the Christians, for the earthquakes and other publike calamities, willing them to impute them to their owne sinnes, for he sayd that the Christians worshipped the great God more deuoutly, than the heathen themselves worshipped the multitude of their Gods. x

And he prohibited all men, as well Magistrates as priuate persons, to persecute the Christians any more, or to slander them with accusations or false crimes: commanding them to obserue the foresayd proclamation of his father and Predecessor the Emperour Adrian, in all pointes.

Also Melito the Bishop of Sardis, wrote an Apologie in defence of the Christians against the Heathen, which he dedicated to the Emperour Marke Antony the Philosopher, who was moued thereby to laud the Christians, and to cause the persecutions to cease, which had bin made in the Prouinces of the Empire without his knowledge and commandement, by the Soueraines and other Magistrates which abused the mildnes and clemency of their Prince, as a number doe in these dayes. Yea and this good Emperour finding by experience, that the Christians were the good and welbeloued seruants of the true God, (for he won a great battell against the Marcomannes and Quades, by the only prayers of a Legion of Christian Souldiers that were in his army) not only forbad the persecuting of the Christians by open proclamation, but also gaue leave to become Christians to as many as would: willing and commanding that all such as accused any man alonely in respect of Christian Religion, should

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be generously punished as coseners and flatterers, and that no Christian should be compelled to change his Religion.

Many others besides these (as Tertulian and Appollinaris) have pleaded and maintained the same cause, by setting forth Apologies, which have greatly availed, even with the Heathen Emperors of their times: who (to say the truth) as heathenish as they were, have traded out the way to the Princes of our dayes, which beare the titles of Christians and Catholics, to shew them what uprightnes and modesty they ought to use in the case of Religion.

Forasmuch therefore, as our reformed religion is blamed and outrageously defaced now = adayes, by such as neither do nor will understand it: I, after the example of so many good persons, have set my hand to the pen, to shew by this short defence, that the same is not only grounded upon Gods pure word, and consequently agreeing with the Christian Religion of the primitive Church, but also that it is warranted by the very Canons of the Popes themselves, and of the Church of Rome. And I am sure that your maiesties (being naturally inclined to the peace of France) will not onely take more pleasure to heare the sound of these Canons, than the sound of those which have so often times terribly thundered, to the destruction of this desolate kingdome of France, but also be moved to maintaine the same Religion constant = ly more and more, and to be a meane to the French king our soueraign Lord, for the rescue and quietnes of such as profess the same. For if the heathen Emperors (whom I have named afore) have vouchsafed to release and

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among the Christians in their times, without
having any farther knowledge of the Christi-
an Religion, than that it contained not any
thing contrary to the Civill Lawes; how
much more ought we to hope for the like at
the hands of our most Christian king, by
your intercession, specially seeing that our Re-
ligion (thanks be to God) containeth not any
doctrine which may nor well besmeare good
Christians, and which tendereth not to the ad-
vancing of kings, and of their estates, as his
majestie may easily discern, if it may please
him to heare our reasons, or but only to looke
upon this little Apologie.

And surely Sir, we assure our selves that
you will alwayes continue to be a mean to
his Majestie every day better than other, for
the maintenance and quietnes of vs and our
Religion, because you were brought up in it
in your young time, and have made a good pro-
fession of it. Besides this, the famous exam-
ples of your noble ancestors which have been
ever renowned for their godlines, doe direct
you to the following of their footsteps. For
the Historiques doe avow unto vs, that your
Ancestors of the renowned house of Burbon,
(for I will not speake of those of late time,
whose remembrance being yet fresh in mens
minde, and will continue honorable for ever
among them that come after vs) have al-
wayes been had in honor for their great zeale
towards the Christian Religio, and for their
servent love to the maintenance of the crown
of Fraunce, & of the quietnes of their coun-
tre, which are two principall points where-
in godlines shineth forth.

For first of all, the great and dangerous
voyages which your Ancestors have made
with

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With men of warre into the East countreys; and into Africa, against the Turkes & Saracens, for the great desire they had to advance the Christian Religion, (as the two voyages of King Lewis the saint: The two voyages of Lewis Duke of Burbon: and the voyages of many other princes of their race) doe yeald sufficient record of their Religious and godly disposition. And although that in those dayes (by reason of the great ignorance of languages, and of good learning, and consequently of the pure doctrine) Religion was not so well understood, nor so purely taught as it is nowadayes through the grace of gods: yet it is not to be doubted but that if they had had a purer and clearer understanding thereof, they would haue been so much the more earnest and zealous in it.

And as touching loue and dutifulnes towards their countrey (which is the second point wherein godlynes consisteth) your sayd ancestors haue giuen so good tryall thereof, by their continuall employing of themselves valiantly in the defence and enlarging of the Crown of France, as well against forraign enemies, as against the disturbers of the publick peace, that the house of Burbone hath alwayes iustly had this honorable repute, to haue been alwayes a flourishing branch of the blood Royall, and a sure pillar of the liberty and safety of the Realme: As for example, Iaques of Burbon Earl of March, and Constable of France, gaue good prooffe of his loue towards the welfare of his countrey, and towards the Crown of France, in hazarding himselfe in many battailes against the English men, then almost invincible enemies of this Realme, specially at the battel of Poitiers

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tiers in the time of king Iohn, and also in doing his indeuour with great good will to conclude the peace at Britany, and to tame the Companions and Outlawes out of France, which tooke their pleasure in spoiling the country, and in maintayning of trouble in the Realme.

Also Lewis of Burbon the first Earl of Gloucestre, (for that Earldome fell vnto him by his mother) made warre against the Englishmen in the time of king Charles the sixt, not only in France, but also euen in England, and he was a curteous Prince, and very profitable to his Countrey, aswell in matters of war as of peace.

His sonne (named Lewis also) being then Lord great master of France, was in many battailes, where he fought valiantly, specially at the battaile of Agincourt, notwithstanding that he was taken prisoner by the Englishmen, with many other great Princes and Lords of France. Likewise he was one of those that take most paines to make the peace at Arras, in the time of king Charles the seventh, for the suppressing of the Ciuill wars, which had indured so long time, welnere to the better destruction of the Realme.

Iohn of Burbon Earle of Gloucestre and sonne of the sayd Lewis, was also a virtuous Prince, and a valiant warrior, and aduentured himselfe in many a battaile, specially at the siege of Fronlack in the Marches of Burgoyes, where he was made knight for his valiant desert: and he was one of the Princes which tooke part with Lewis the Dolphin, and with the Dukes of Burbon and Alansson, in setting themselves against the wicked and tyrannicall dealings of certayne times.

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vers and flatterers of king Charles the seventh. Fraunces of Burbon his sonne, a good and stout prince went in the viage to Naples with king Charles the eighth, and behaved himselfe nobly in matters both of peace and warre, to the honoz and profice of the Crowne of Fraunce, and of his whole country. But I should not soone make an end, if I minded to reckon by all the excellent princes of your maiesties most renowned house of Burbon: and much les should I do it if I went to take vpon me to rehearse their heroycall deedes and vertues, which would require many great volumes. But I thinke it enough for me to haue named some few of them, that might serue for examples to princes and to all other men, to speed themselves valiantly in the defence and mayntaynance of the peace of their countrey. Which examples wil (in my opinion) be the better liked of your maiesty, because they come not onely of your owne house, (which hath alwayes been most fruitfull in noble and vertuous princes:) but also of the Linial descent of your progenitors. For y^e late king of Nauarre your father, was the sonne of Charles of Burbon the first duke of Wandome: who was sonne of the foresayd Fraunces Earle of Wandome: who was sonne to the fozenamed Iohn, who was sonne to the foresayd Lewis Lord great master of Fraunce: who was the sonne of the other Lewis, the first Earle of Wandome: who was the son of Iohn Earle of March: who was the sonne of Iaques Earle of March and constable of Fraunce: who was y^e sonne of Lewis first duke of Burbon surnamed the great duke: who was the sonne of Robert of Fraunce Earle of Clermont and Beauuoy sin

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noslin: who was the Sonne of good King
Lewis the saynt.

And so your Maiestie is the eleventh in
order, descending in the right line from S.
Lewis your great Ancestor, whose vertues
I hope that God will make to grow more
and more in your Royall person, making you
to be a follower of his steps, in that he was a
good defender of the Christian Religion, a lo-
uer of vppright iustice, a naturall example of
good manners, a sincere correcter of partiall &
corrupt Judges, an untreatable punisher
of blasphemers, Atheistes, and vsurers, and a
zealous furtherer of all good reformation.

But now to come back againe to my mat-
ter: I hope that such of the Romane Religi-
on as shall reade this my wryting, shall haue
no cause to finde fault with me, or to say that
I deale to roughly with them. For hauing
once simply and without any bitterness, set
down my reason vpon euery point, and hauing
alredged the very text of the holy Scripture
to confirme our doctrine, and to disprove
theirs: I geue them yet this a vantage fur-
ther, that I come into the listes againe, them
with their own weapons, which they take to
be most for their own defence, and most hurt-
full to vs, that is to wit, the Canoⁿs, made
or authoised by the very Popes themselves.
wherein I thinke I haue done so much by
the grace of God, that either they must con-
demne the Pope and his Canons, or els con-
fesse that our Religion is void of all error.

True it is that many learned men of our
time, haue sufficiently already set forth the
purnes of our Religion by the holy Scrip-
ture, yea and that much better than I could
skill to doe: Insomuch that in that respect,
many

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many may thinke that I doe but make repetitions. Howbeit forasmuch as I haue taken in hand (as you would say) to leuell or bend the Canons in defence of our selues, against such persons as beate vs with them, and vniuersely doe attribute asmuch or moze authoritie to them, than to the holy Scripture it selfe: I haue considered that it were no reason for me to commit the same fault, which they doe. And therfore my intent is, to asseadge the very text of the scripture vpon euery point, for the true and sure grounding of our doctrine, and not to bestow the Canons otherwise, than in beating downe the contrary doctrine.

*Tit. liu. lib.
I. in praefaci
one.*

I know well that the time is now so miserable and sorrowfull in France, that most men take all good things in ill part, and that even those which best know the way how to heale our sores, are so ill minded, that they will not vse it. And (in good howeuer be it spoken) we may well say as Liue said speaking of the time of the Ciuill warres in Rome, (which began vnder Sulla and Marius, and continued vnder Pompey and Cesar, and so held on in quarrelling and partaking still vnder their successors: (a time in all points like to this sorrowfull time of ours) that this Realme of France is brought to so extreme corruption, as it may no longer indure, either her owne vices, or the remedy of them.

And in good sooth, euery man may well perceiue the vices of dissention, rancor, ciuill warre, and corruption both of manners and doctrine, which are sowed at this day, and already to deepe rooted in our French nation. And likewise all men of any vnderstanding, doe well see that the very remedy to rid away these

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these mischieses, were to admit some good reformation, aswell in doctrine as in discipline, and in outward behaviour.

But France is in the same taking that a poore sick man is, when the extremity of his fitte is vpon him: who can neither suffer his disease patiently, nor willingly receiue the medicine that should doe him good. For all of vs doe well enough perceiue our disease, and we know well it is great and dangerous, and we would faine be healed of it, but the most parte of vs doe finde that the medicine of reformation is to it helome, whererin surely men doe greatly overshote themselves, for there is not so much payne nor displeasure in leading of a sober & modest life, as ther is in leading of a loose life. Besides ¶ a sober, wel staide, & wel reformed life in good maners & doctrine, is accompanied with great quietnes of conscience: & (as sayth Cicero) both commonly lead ¶ body to a healthfull and honorable old age. But although we had no other cause to desire reformation, than for the ceasing of our intollerable troubles: were not that cause enough, alth it is not to be doubted but that they will neuer be thoroughly brought a sleepe, vntill the cause of them (that is to wit, the error, corruption, and looseness that is among vs) be first quenched and dont away, by a sound reformation aswell inwardly as outwardly: For naturally all causes bring forth effects like themselves.

And againe it is certayne, that God being righteous, is wont to continue in striking with his reuenging rodde, vpon such as harden themselves in their sinnes, and stand kicking against the spurre. If we considered the monstrous wasting and spoiling of things which Ciuill warres are wont to breede.

(whereof

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(Whereof we haue scene but too many by experience) the heart of our heads would stand by at it.

Cornelius Tacitus (rehearting the mischiefs that befell to the Empire of Rome, by the Ciuill warres that were in the time of the Emperors Galba, Vitellus, and Otho) sayth that in those fiery broyles, the goodliest Prouinces of the Empire staggered, inclining to a change of state, and to an ouerthrow of the Monarchie all government, where through they had felt so many opprellions, by meanes of the quarrels and partakinges of great men, who shot at no other marke, but to destroy one another. Insomuch that in those tunces, there was euery where greate murthering of men, burning of townes, defiling of holy thinges, excessive cruelty, euen in the Citie of Rome it selfe, deflouring of the noblest Ladies, and banishing of the honestest and honorablest men. The vertuouslest folkes went soonest to wrecke. Notable valiancy, and great riches, dignitie and authoritie, executed, or left vexecuted for feare, were taken for crimes. The seruant was wrought either by terror or by treachery, to be against his master, and the bondman was set at liberty against his Lord. Such as had no enemies were ouerthrowen by the subtle packing of their friends. Truth was oppressed, partly through the ignorance of the Gouerner, partly through the crafty ing'ing of flatterers, and partly through the spying of such as held the helme.

It was not lawfull for a man to thinke what he listeth, nor to speak what he knew. The wickednes of the flatterers who had wonne the eares of the Prince, and the great rewardes

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rewards which they obtained for their flatter-
ing. (as Consulships, governments of Pro-
vinces, preferments to Bishopricks, spoilinges
of Countreies, and excheating of mens goods,) were hated and abhorred alike of all people.
The small Countreies, which sometimes
were intangled in those Ciuill broyles, were
full of cruell deedes. The seas were coue-
red with folke that had been banished and dri-
uen out of their own houses: the rocks of the
sea were pestered about with the carcases of
folke murdered: and the good Cities were
quite & cleane soked from all their substance.

These are the fruites in effect, which the
great and politick wise man Tacitus affir-
meth to come and grow ordinarily of partra-
kings and Ciuill discords. wherof we haue
felt so good store by the space of seuentene
yeares alreedy, or thereabouts, that we ought
now long ere this to haue desired and sought
the remedye that might haue cured our so
strange misfortunes and barbarous calamities.
Yea and euen they which are the most
sworne enemies of the reformed Religion,
ought to become assured by the proof of time
past, that for all that euer they can doe or de-
uise, they shall neuer so deface the truth, and
vertue, but that they shall stand still spight of
all the corruptinges and darkninges of this
world, and of the malisayners of them.

And in very deede, God (who governeth
the doings of all men in the world by his pro-
vidence) hath reserved still in this miserable
world, a great number of good and honest me-
n and of such as loue vertue. And like as in
the foresayd time of the Ciuill warres among
the Romaynes, Tacitus sayth that that age
was not so barrayn of honest men, but that

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it brought forth some good examples: so also may we say that euen in this age of oures, how much soeuer it be infected and corrupted, yet hath God of his gracious goodnes reserved many still, which to follow the pure Religion and vertue, haue constantly indured povertie, losse of their goods, the cruell murdering of their children, kinsfolke, and frendes, banishment out of their Countrey, absence from their houses, and an infinite number of other aduersities and inconueniences. Which thing geueth vs assurance that our Lord god will alwayes maintayne a certayn number of good men here below, which shall embrace vertue by maintayning good lawes and discipline, and follow the light of the truth which sheweth inuincible for euer, and shall scatter the mists and cloudes that set themselves against it.

Esai. 3. esp.

3. 4.

The worthy iudgement of that great monarch Darius king of the Medes and Persians, will neuer slippe out of the remembrance of men. For this king hauing vpon a time made a royall feast to all the Governours, Captaynes and other Officers of his Dominion, (which was so great that it extended ouer a hundred and seuen and twenty Provinces,) was contented to heare a disputation between three young Gentlemen of Iury, that were attendant vpon his own person. Of whom the one maintayned that nothing is stronger than wine, because that commonly it ouercometh aswell the great as the small. And the other said that nothing was stronger than a king, because that with one only word of his mouth, he can make men to be slayne, Cities to be razed, and Fortresses to be beaten down when he listeth, And the third named Zorobabell,

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habell, (a gentleman of the bloud royal descended of the line of David) propheth that truth is strongest of all things; because it continueth in force everlastingly, and shall raigne for ever and ever.

Darius hauing heard this disputation, and knowing well how it is most certayne, that truth is the thing of greatest strength, and of longest continuance in all the world, gaue the prize to Zorabable as to him that had been of best opinion, and gaue him great gifts and priuiledges, as well for himselfe as for all his wholl nation, commaunding that from thence forth Zorobabell should be called the Kinges Cosen. which iudgement of this great King, ought to be wel considered of all persons, and specially of Kinges and Princes, that they may geue themselves earnestly to the seeking out of the truth in all thinges, as well in case of Religion as in Ciuil and worldly affaires, and esteeme it moze strong and invincible than any force of man.

For certainly, there is neither king nor Emperour, fire nor sword, payne nor tormēt, that euer could quench the truth, or overcome it. But forasmuch as in these dayes, many men are doubtfull in the case of Religion, where they should seeke the truth, I will not here forget the rule which the great Emperour of Rome Constantine did set down at the council of Nice in Bithinia, for the decyding of the points of doctrine, which were to be handled and treated of there. For hauing assembled the Councell together, to determine upon the doctrine that Arius had sowed at that time: when he had made the Bishoppes to take their places every one in his degree, (which were to the number of 318. bishoppes)

*Trip. hist. li
2. cap. 5.*

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27. iii, the

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the Elders and Deacons that accompanied
thē, who were about 500. He sate him down
among them in a low chaire, and made this
Oration to them well besecming his Maie-
tie and godlynes.

My Lozds and fathers (quoth he) foras-
much as God hath vouchsafed to put down
the cruell Princes by my hand, and to geue
peace to the world vnder my reign. it is meete
that you also in this holy assembly, should doe
your induoures to set a stable vnitie and co-
cord in the Church. For it were to euill an
example if after the ouercomming of our ene-
mies, the publick peace should now be distur-
bed by the controuersies and disagreements
of the Shepheards of the Church, a thing
that would minister occasion and matter to
the vngodly to mock our Religion, & to laugh
it to scorn. Now then, sith we be to treat here
of diuine matters, we must take doctrine of
the holy Ghost for our rule, and resort to the
bookes of the Euangelistes, Apostles, and
Prophets, which teach vs what opinion we
ought to be of concerning Gods holy law.

Therefore setting aside all stoutnes of con-
tention, let vs seeke the resolution of our que-
stions in the word that is inspired by God.

After this short and notable speech made
by that great Emperour, the Council was
held, and the doctrine of Arrius was
thoroughly debated by the only word of God,
and in the end iustly condemned by those holy
Fathers, as bitterly contrary to a number of
expresse places of the holy Scriptures, which
auow vnto vs the Godhead and euertlasting-
nes of the Sonne of God, which thing Arrius
did wickedly deny.

But I must tell you by the way, that in
this

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this speech of Constantines, we haue three
dueties to marke, which doe wel beseeeme a
great Prince. The one is to be inclined to
publicke peace and tranquillitie, and to pro-
cure the maintenance thereof by all lawfull
meanes. Another is to loue the truth aboue
al things, chiefly in cases of Religion. And
the third is, to seeke the same truth in the
Scripture inspired by God.

Now I beseech God of his gracious good-
nes, to make your Maesties vertue & god-
lines to shine forth dayly more and more, in
those holy dueties, and to cause your Royall
highnes to grow greater and greater in
all his heauenly giftes, and in all ho-
nor and felicitie. Dated the
15. day of February, & yere
of our sauour Christ.

1578.



The author of this Apology
his Song.

THe Pope of Rome a thousand Canons bendes:
Agaynst the Church which doth Gods word embrace
And stoutly forth his own Decrees he sendes,
The soueraign Lords commaundements to deface,
Or rather quite and cleane away to chafe.
Presuming proudly for to beare chiefe sway:
In mannes saluation every kinde of way.

He thinkes, ere long, that noble sort to win,
And triumphing aforehand, in despight
Of heauenly truth, he sets him down within
Gods Temple, boasting euen in open sight
Himselfe as God, and strives with al his might.
To maintayne still his Lordly soweraintie:
Aswell aboue as vnderneath the Skye.

But thou O Christ, our King omnipotent,
Reach out thine arme: and with thy skilfull hand:
Lay holde vpon the Canons that are bent
Agaynst thee by the Romish Tirants hand,
And turne them back at him that hath them sent.
To beate his Rampires and his Bulwarke downe:
In force wherof he weares his tryple Crowne.

The time is come to thinke immortall prayse,
That this same Kaytiffe being battered sore
With these same Canons of his own, decays:
And sinking vnder truth to rise no more,
Lyes beaten down with shame for euermore.
From day to day forgoing still his strength:
Vntill his State be wanzd away at length.

FINIS.

¶ THE AVTHOR TO
his Booke.

YE braying Canones which so grounded be
Vpon the word of him that raignes on high:
With thundering noyze let fly your bullets free.
That men may heare them roaring to the sky.
But asfor you ye Canons whom we see
From mouth of brasse to spit out fiery flame
Of *Vulcanes* smoky Forge, holde you your peace:
You bring our Realme to ruine and to shame:
The others force fond ignorance to cease.

FINIS.





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AN
APOLOGIE FOR
the Protestantes.



IT is well
knownen that
in these daies,
there are in
Fraunce two
sorts of catho-
lickes, which
are of the Ro-
mish Religion,
For there are of them that be tractable,
and desirers, and louers of the peace,
and quietnes of this Realme, and such
as will not condemn the reformed re-
ligion, nor those that make profession
therof, without hearing and understan-
ding them, as the others doe: but can
well finde in their hartes, to liue in
frendship, and fellowship with them,
and not trouble them in the exercise of
their Religion, but tary the time vntil
God (through his grace) haue insight-
ned them, and made them to know the
errors and abuses which may be in the
one & in the other: and make vs Frech-
men (which are now a dayes so wil-
fully bent) apte, and willing to yealde
unto

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vnto reason. And there are other some so wilfull, and so far run into hatred, and ennitie, against the reformed Religion, and the professors of the same: that they preferre their own vnrasonable humors, before the peace, & common quyet of their countrey. Yea, and euen before the preservation of the state of the Prince.

These be they to whom I speake in my Apologic. And also to all that are desirous to know, in what poynt, and for what cause, the Protestants do stande in controuersie for Religion against the Romish Catholickes.

None
o be
e ned
w at be
i heard
speake,

First, therefore, I desire them all to presuppose, that to iudge of a matter before they vnderstand it, and to condemn a man without hearing his answer, is a thing that ill becommeth, not only all Christians, but also any other reasonable person. For, by the law of nature (as witnesseth the Ciuil law) we ought to heare their reasons, and defences, whose cause we haue to iudge of, & therein to doe as we would be done vnto, as Nature willeth, and comandeth vs. And therefore, these ouerangry Catholickes, which condemn, hate, and persecute, the profes-

sois

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soys of the reformed religion, without understanding it, or without hearing them, do wel bewray therby, that their panges and passions are very strange, for that they haue such force, as to cause them to forget the law of Nature, the knowledge wherof God hath imprinced in the hartes of all men, euen from their creation. Truly, it is a lamentable and beastly thing, that a man should so yealde himselfe to the humors of hatred, rancoz, enuy, desire of reuenge, & such like frenzes, as that he should rob himselfe of his naturall wit, and cause himselfe to forget the right vse of reason, as you may well see by the doings of those heady persons. I know right well that they haue been accustomed to cloake these passions, by saying that the Pope, the Councel of Trent, and the Sorbonistes, haue long agoe, condemned the reformed Religion, as erroneous and hereticall, and that therfore, it is to be holden for a resolution, that it is naught, and to be condemned without farther inquirie of the matter, and without any other forme or proceesse of Law.

But hereunto it hath euer been answered, as we do still, that those which

Is. ii.

haue

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haue thus condemned our Religion, haue alwayes been both Judges, and parties. And y^e the professors of the reformed Religion, haue not been heard in their lawfull defences: So that those which will needes make a president of such condemnations, geue against the parties vnhheard, be suspected and vncompetent Judges, and do stil fall back agayne into the former fault of condemning men vnhheard, (a thing contrary to the law of nature) and shew themselves to be parciall and fond Judges, in y^e they will needs geue sentence of y^e thing which they vnderstand no more, than a blind man can iudge of colors, & therefore are worthely noied, in way of scorne by that common prouerb.

Molin. de
mon. Fran.
art. 154. 155.
156.

That good king of France, Lewes the twelſe, surnamed the father of his people, will neuer be forgotten, who being vnfortunatly called vpon by the Bishops, and Cardinals of his time, to cause a bloudy execution to be done vpon the people of Cabriers, and Merindoll, in Prouince, (who had neither masses, nor Images in their churches: and were as a remnant of the auncient breede of the Albignons, and of the poze men of Lyon, which had been all condemned

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demned for heretickes) did make this worthy, & wise answer. I am a king (quoth he) ouer my people, to minister iustice vnto them, which I cannot do, without hearing such as are accused. I will therefore heare them before I condemn them, though they were Turks, or Deuils.

Hereupon it was told the Kinge, that the religion which those of Cabryers, and Meryndol, did professe, had bin often, before that time, condemned for hereticall, and wicked: specially in the Conncell of Laterane, Anno. 1179. Under Pope Alexander the third, in the time of king Philip Augustus, and by the Emperor Frederick the second, & Pope Honorius the third, about y^e yeare, 1217 and by Pope Gregory the ninth, who entered into the Papacie Anno 1227.

*e. sicut. e. ex
communica-
unt. Ex. de
haret. Ant.
Gazaros.
C. de haret.*

But, notwithstanding, all these shewes, and prouocations, this good king would not be led from his determination: Saying, that he would not stretch his conscience so far, as to make a president of the iudgements, and decrees of those Popes, King, and Emperor, but would heare the answers of the parties accused, before he condemned them.

B. iij.

And

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And thereupon, he gaue audience to the Comissioners of Cabryers, and Meryndol. And when he had heard the, he sent thither Adam Fume his Master of requestes, and Ihon Paruyz his Confessor, to informe him of their life, and doctrine. who made report to his maiesty, that it was true, that those of Cabryers, and Meryndol, had neither masses, nor Images in their churches, but that otherwise, they were all well instructed (yea, euen the very litle ones) in the articles of the sayth, and in the commaundementes of God, and that they vtterly abstayned fro al blasphemous othes, and whooredome, keeping holy the Sabaoth day, and greatly reuerensing the supper of our Lord, baptisme, and maryage. which when the king thus vnderstood, he did not only, not condemne them of heresie (as he was intyled to haue done,) but also, quite otherwise, did pronounce with his owne voyce (and bound it with an othe) that he did belecue, that those of Meryndoll, and Cabryers, were better, and more honest people, than himselfe, or any of his other subiectes.

And what, will you infer, of this? will you say now that this good king was

for the Protestants. 4

was a Protestant, or that he misliked the Romayn Religion? I think there is no man so shameles, that dares say so: for his life, and actes do shew, that he was very well minded towards the church of Rome: In maintenance wherof, he held great warres in Italy against the Venecians, and other Princes, that vsurped vpon y^e patrimonies of the Church.

But he was a good king, and did acknowledge, that God had put the Scepter in his hand, to minister iustice to all his people, and not to condemne the accused, without hearing their answer: nor to iudge of a matter of importance, by the consciences of others: but meekly to geue hearing to all matters brought before him, & not to condemne those thinges for cuill, which may shew themselves to be good. I therefore, conclude thus, that those which in these dayes, doe so presumptuouslye condemne the reformed Religion, without knowing any deserued cause, or without hearing such as professe the same, vnder coloz of the condemnatiōs done already by the Popes, by y^e council of Trent, and by the Sorbonistes, doe shew thereby the great forgetfulnesse of

B. iij.

their

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their duty of iudging vprightly: And y they cary to slack a hand on the bridle of their conscience, in suffering it to depende vpon the phantasticall iudgement of others.

Lactantius Fyrmian, speaking to Constantine the great, (who was the first christia Emperoz) did greatly complayn, and bewayle, that the Paganes and Idolaters of his time, did condene the Christian Religion, and had it in disdain, without knowing what christian Religion was, and without reading their bookes to vnderstand it.

Diu. Inff.

lib. 5. cap. 1.

The pagans condemned the christians without hearing the speake,

These be the very words of Lactantius. I doubt not (most mighty Emperor Constantine) but that if this my work (wherby I shew that the Creator of all things, is the Gouvernour of the whole world) doe fall into the hands of these vnlearned Religious folke, they (by reason of their great superstition, which maketh them too too impatient) will assault me with iniuries, & spitefully fling the booke to the ground, before they haue read so much as the beginning of it, imagining that they should defile themselves with such a crime, as could neuer be wyped out again, if they should ether read it, or heare it red patiently. Neuertheles

uertheles, I beseech them in duty of humanitie, not to condemne my wrytinges (if it may be) before they doe perfectly vnderstand them. For if it be allowed by order of law, that Churchrobbers, Traytors, and Poysoners, shall speake for themselves, and argue in their own defence, and that it is not lawfull to condemne any of them without examination of his cause: It is not against reason, that I should intreate those, into whose hands this booke shall happen, to reade it, or heare it read throughout, and to deferre their iudgements, vntil they haue read it to the end.

But I know well the wilfulnesse of that kinde of people to be such, as I shall not obayne this suite of them. For, they be afrayd, least the force, and strength of the truth should ouercome them, and make them yeald vnto vs, and to agree with vs. That is the cause of their roaring, & storming, least they should heare vs, and of their shutting of their eyes least they should see the light which we bring vnto them, wherein they shew the litle assurance that they haue in their own fond reasons. For, they dare neither vnderstand, nor enter into disputation, because they know they shall soone be
van-

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vanquished. By reason wherof, it cometh to Passe, that through their shunning of all manner of scanning, and sifting of things by disputation,

They drue discretion quite away,

And force and fury beare the sway:

As sayth Ennius.

And because they are bente to condemn, and vtterly to oppres such as they well know to be innocent: they be unwilling that their innocencie should appeare: because they deeme it a greater iniquitie to condemne the innocencie that is apparant, thē the innocēcy that cometh not to tryall. Or rather, (as I sayde afore) they are afeard, that they should haue no power to condemne vs, if they should heare vs.

This was the inuectiue which *La-
Antius* wrote against the heathē in his time, who condemned the Christians without hearing them. which reason, I wil vse against the impatient catho-
licks, desiring them, not to shew them selues like vnto those heathen men, in being so obstinate, as to shutte their eares from hearing, and vnderstanding the doctrine which they so condemne, & persecute, without knowing what
it

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it containeth. But if those angry Catholics, which oppose themselves as aduersaries against our reformed Religion, and so boldly condemn it, would temper their choller, & passions, with such moderation, as to geue place to reason, and to set naturall discretion in due place and preheminence: Truly, I durst make the iudges of this cause, and I am wel assured that they would iudge farre otherwise, than they haue done hether to, or doe yet.

And in deed, if the loue of truth haue any place in their harts (as I beleue it hath) I beseech them, euen before God and for the trutthes sake, to vouchsafe to examine this present defence with settled iudgement: and to consider of it without affection. For, I protest vnto them, that I will vse such modestie in my wordes, as none shall iustly haue cause to accuse me of rigor.

First, therefore, I presuppose, that betwixt the Romish Catholics, and the Protestantes, there is disagreement of doctrine in many poyntes, yea, euen in the most principall, as I will shew hereafter.

But yet neuertheles both the one and the other doe acknowledge generally

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rally, the vniyte of the person of *Iesus*
Christ in two natures not confounded:
The holy Trinitye, of the Father, the
Sonne, and the holy Ghost, and the
holy Scripture of the olde and new
Testament, and therefore they bothe
may in this respect, be called *Christians*
howbeit the one moze aptly then the
other, as shall appeare by that which
I will say hereafter. Now, that wee
may the better treat of the poyntes
which are in question, and that all men
may the moze playnly iudge thereof,
we will distinctly examine the reasons
which are to be considered in this dis-
course, and are commonly alleaged on
both sides, for the mayntayning of the
doctrine of either party: and so by com-
paring the contrary reasons and
allegations together, the truth
will the moze apparantly
shew it selfe because
light is the most
apparent
and bright, when it is set nigh
to his contrary.

*Of three Maximes, groundes
or rules, whereby a man may
iudge of the poyntes of religi-
on which are in questio.*

The first Chapter.



Inasmuch as the whot
Catholickes accuse the
Religion of the prote-
stantes, to be wicked,
new, and heretical, and
therefore cannot brooke
the society of such as professe the same:
we hope to shew them evidently, that
it is not so, when we come to the scan-
ning of euery poynt particularly that
is in question. And for prooffe and de-
monstration of our sayinges, we will
take for our grounde, three Maxi-
mes, or generall rules, which are very
certayne and true, whereby euery man
shall easily be able to iudge whether y
same religion, is to be reckned, wicked
new, and hereticall or no.

The three Maximes are these, The
first is that that doctrine of Religion
whereby God is most honored, is the
best. The second is, that that Doctrine
which is best builded vpon the worde
of God is the mosse auncient and true.
The third is, that the Romish Catho-
licks

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lickes cannot well accuse that doctrine, of heresie, which is approued by their own Canones.

Which three rules or maximes, be so cleere & euident of them selues, that (in mine opinion) the day, or the Sun is not clearer. For, seeing that Religion is no other thing, than the duty which we owe vnto God. It doth follow, that that doctrine which teacheth vs to yeld vnto him all dutye and honour, and to rob him of no part thereof, is a good, and true doctrine, and that there can be no better.

Likewise it is certayn, that the doctrine which is builded vpon the only word of God, ought not to be called new; but that we may rather say, that it is as olde as the world it selfe. In so much, that they which doe call it new, may not nor cannot so call it, in respect of it selfe, but onely in respect of their own ignorance, for to the ignorant, euery thing that they vnderstand not, is new. Neither is it to be doubted, but that it is most true, because that God (who is the author thereof) is the truth it selfe, and the fountayn of light, and wisdom.

In like maner, I thinke that al me
will



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will easily graunt, that euen the earnestest Catholickes of Rome, can not dispence so much with themselves, as to accuse that Religion of heresie, which is approued by their own Canones, because the Canones be authorisied by the Popes themselves. For, the decrees of *Gratian* (from whence I intend to draw the most partes of the Canons which shalbe alleaged) were ratified & authorisied by Pope *Eugenie* the third, who commaunded that they should be read in the Uniuersities, and vsed in iudgement as they haue bene euer since. So that to reiect and condemn the Canons, were as much in effect, as to deny the Pope, and all the Romane Religion.

But full well I know, that hereafter when I shall alleadge the Canons, those passionate Catholickes will rise vp, and say that there be other canons contrary to these, and truly I will not deny but that the bookes of the Canon law, are full of contrarieties. Yet dare I boldly say, and assuredly auow that those Canons which I will alleadge in this booke, are of the best and most auncient of al the Canon law, & which haue proceeded from the best springs & foun-

The decrees
of Gratian
authorisied
by the pope

Annales sur
l'an. 1168.

The old ca-
nons are bet-
ter than the
new.

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fountaynes, and from such authors, as were most principall in skill and holyness, as may easely bee iudged by those that will compare them with their bookes.

Having thus set downe these three Maximes (the truth whereof is easelie to be percequed, by every man of common capacitie, (yea even of the grossest sort) I am now to apply them orderlye to every particular poynt. And first of all we will treat of Prayer.

OF PRAYER.

The second Chapter.

THE doctrine of the professors of the Gospell touching prayer, is verye playne. Their opinion is in effect, that we ought to offer our prayers vnto God our maker, who is able inough to geue vs whatsoeuer we aske, & gracious in harkenning gentelye to our requests: who also hath manifested his great goodnes, in giuing his euerlasting Sonne, to the end that by him, our manhoode might haue access to his Godhead.

And therefore they say, that in praying to God our creator, wee muste alwayes

wayes vsic the credite and intercession
of his Sonne our mediator, who may
boldly goe to the Father because he is
God as he is, in the selfsame God-
head and being: and disoayneth not
also to apply himselfe to men, and to
be an intercessor for them, because he
is man as they be.

Neither is this mannet of praying
vnto God altogether disallowed of
the Romain Catholicks: but they wil
needes adde therunto, that we must
hane also other Mediators and In-
tercessors to God the Father, and to
Jesus Christ himself: That is to wit,
the helaints and the helainees, which
are many in number, & in their times
haue done many a faire miracle. For
(say they) if a man would be a suiter
to a king, in any cause, or to his eldest
sonne, he would not at the first dash
prace to their presence, but goe to
some of their seruants, or Lordes of
their Court. And so it seemeth a thing
very reasonable and meeete, that when
a man is minded to pray to god for a-
ny thing, he go first to some of the Ce-
lestial court, to purchase access to god,
& to Jesus Christ his Sonne by their
meanes: and that to doe or herwise,
were

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were a kinde of dispising of the saints who haue the charge from God, to pray continually for the Militante Church, and euery particular person of the same.

We must
not iudge
of God as
of man,

Truely, it is not to be denied, but that these reasons haue some colour and shew of truth, if we shall iudge of God as of man. But herunto the Protestants reply, that we may not iudge of God, as of a king, or as of another mortall mā, for there is great difference. God is altogether good, and inclined to doe good: But men, (be they kings or other) are naturally euill, and disposed to doe euill, both against God & their neighbors. God vnderstandeth our Prayers as soone as they be conceiued in our harts, and before our mouthes doe vtter them: But to cause a king to vnderstande our suites, we must put them in writing, or tell them by word of mouth: and therefore we haue neede of Aduocates to lay forth our cases, & of Maiesties of requestes to preferre our petitions to the Prince or to his counsell, and of the fauor of great Lordes and counsellours, to get his audience and dispatch. All which thinges haue no place

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place with God. So that to compare the maner of praying vnto God, with the preferring of suites vnto Princes, is a token that we slenderly consider the greatnes of God. And here wee haue to note a proper saying of *S. Ambrose*, which he uttereth in these expresse wordes. *Amb. in e- pist. ad Ro. c. 1.*

Those which in steede of resorting vnto God, repayre vnto creatures, are wont to colour their contempt of God, with this miserable excuse. That by the meanes of those to who they haue recourse they may attayne to the presence of God as men attayne to the presence of a king, by meanes of his officers. But I pray you, is there any man so mad, or so careles of his owne life, that he dares yeald the honor to any of the kings seruantes or officers, which belongeth to the king himselfe, specially seeing we finde that such as dare but speake of the like matters, are by the law, guilty of high trespas. No. And yet these that yeld to the Creature, the honor that is due to the name of god, & which letting god alone do worship their fellow seruants, think not themselves blame worthy at all: as who should say, they could reserue any greater honor vnto God.

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Now the reason why men make their suites to Princes, by the meane and fauor of Noble men, Captaines, and Officers, is, because the king is borne a man, and knoweth not in whom to repose his trust and confidence for the ordering of his publick affaires. But as for GOD, from whom nothing is hidden (for he knoweth euery mans desertes) vnto him we haue no need of an Aduocate, but of a deuout hart. For wheresoeuer such a harte speaketh vnto him, he wil answere him.

By which sayings this good doctor, *S. Ambrose*, by good and apparant reasons consolideith the doctrine of *Romish* Catholicks touching the intercession of *Saints*: So as, to vse any other mediator to Godward, than our Lord *Iesus Christ*, is a distrusting of his fauor, and of the goodwill he beareth vs, as though he were like vnto some rough and vncourteous prince, who wold take displeasure if a man preaced to his presence, not being presented by some officer of his court. For (say the Protestants) are not we certain and well assured of the clemency & goodnes of our Saniour, that doth inuite vs to come directly vnto him? Is not he
out

our good Shepheard, our Redeemer,
our attonementmaker, our reconciler
and our brother? wherfoze hath he ta-
ken vpon him our flesh: bozne our in-
iquities: fulfilled the law wherby we
were condemned: shed his most pre-
cious bloud: and suffered death and
passion vpon the crosse: Is it not for
vs that he hath done all these thinges
to purchase our saluation and reconci-
liation with God his Father: For
neither for himselfe, nor to increase his
own glory, needed he to humble and
imbase himselfe so much. And there-
foze it is not to be doubted, but that he
doth discharge his office of Mediator-
ship, much better than all the saintes
can doe: specially, seeing that he is the
only meanes that they be saintes, and
without him they could not so be.

Now, as it is not to be doubted,
but he hath great good will to do the
office of a Mediator for vs: so must
we beleene, that he will not consent
that any other should take vpon him
to doe it, but is and will be the onely
obrayner of our saluation, and of the
heauenly blessings which God shall
gine vs.

These be the reasons which the

L. ij.

note=

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Protestants do alleadge for the main
renauce of their doctrine touching
prayer. whereby it doth plainly ap=
peare, that their doctrine is the best,
according to our first maxime, because
that the honor which belongeth to Je=
sus Christ our Lord, is thereby better,
and more soundly and wholly with=
out diminishing rendered vnto him,
then by the doctrine of the Romish
catholicks, who would haue so great
a number of Mediators, as they seem
to leaue to Iesus Christ nothing els
but onely the name of mediator, & doe
attribute to the saints, both the name
and the effect.

Secondlye, this doctrine of the
Protestants, is perfectly grounded vp=
on the word of God, as all men may
know, by considering as well the pre=
cepts, as the examples which are in
the bible, concerning prayer. For, first
of all, the holy Scripture teacheth vs,
to put all our trust in the goodnes of
God, and to pray onely vnto him, as=
suring vs that he will geue care vnto
our prayers, saying: If you being euill,
can skill to geue good thinges to your
children, how much rather will your Fa=
ther which is in heaue, geue good thinges
to those

Math. 7. 18

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to those that aske of him ? And againe,
it exhorteth vs to vse the credit of Ie-
sus Christ our Mediator to God the
Father, saying: If any man haue sinned
we haue an aduocate with God the Fa- *1. Iohn. 2. 1.*
ther, euen Iesus Christ the righteous. And
to the end we should not doubt of the
power and good will of our Media-
tor towards vs, it doth assure vs of
two thinges : The one, that he sitteth
in his Maiestie and might on y^e right
hand of the throne of his Father: And
the other that he doth pray and make
intercessioⁿ for vs. He is saith S. Paul *Rom. 8. 32.*
vpon the right hand of God, and ma-
keth intercession for vs.

And for y^e we should not abuse our
selues in seeking many mediators vn-
to god: y^e holy scripture doth also teach
vs, that as we haue but one God to
whom we ought to pray : No more
haue we but onely one Mediator, sai-
ing, For there is but one God, and one
Mediator betwixt God and man, the maⁿ
Iesus Christ. *1. Tim 2. 5.*

And because we should not doubt
that God is our Father, and that we
may vse him as a Father : we are
taught that those which beleeue in the
Mediator, are made the children of
L. iiii, God,

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Ioh. 1. 12.

god, by the same faith & belief, sayings: to all those that haue receiued him, he hath geuen priuiledge to become the Children of God, that is to say: To those which beleue in his name. So as Iesus Christ himself teaching vs how we should pray to God, hath willed vs to call him our Father.

Math. 6. 9.

Moreover, in the Psalmes of Dauid, and in the other bookes of the Bible, there are infinite numbers of examples, which proue that all holy men haue alwaies made their prayers vnto God, and neuer vnto dead men, nor called vpon them to be their meanes and Intercessors vnto God.

Whereupon it followeth apparantly, that the doctrine of the Protestants touching prayer, is the most annient and true, according to our seconde Maxime.

Finally, the sayd Romish Catholicks ought not to charge the Religion of the Protestants with heresie, by the which they say, there ought to be no praying to the Saintes which are out of this world: for there is no man of so simple iudgement, but he will confesse it to be meere madness, to pray to them which cannot heare him, as
questi-

for the Protestants. 13

questionles those which be dead can
not vnderstand the prayers which we
make vnto the in this world, because
(as witnesseth the Canon) they know
nothing of the things which are done
in this world, except (sayth the same
Canon) that those which die, doe carry
their newes of the things which they
haue seene and vnderstoode befoze
their death. These are the very words
of the Canon. We must needes confesse
(according to the trueth) that those
which are dead doe know nothing of
that which is done here vpon earth: but
they may well be aduertysed of them
by such as die and goe vnto them, and
yet not of all thinges, but onely of such
thinges as are lawfull for those that be
heare to beare in memory, and expedite
for the others to know.

Thus by this Canon, it is most
evident that we ought not to pray vnto
Saintes, seeing they be dead and can
neither heare nor see nor know any
thing that we doe here vpon earth,
but by messengers. And who so should
say, that this doctrine is hereticall,
must say also that the Canones and
Popes be heretickes, which (as I
take it) the Romish Catholickes will
be

Sayntes can
not heare
the prayers
that are
made to
them.

c. fatendum
17.4.2.

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be loth to confes. This Canon is also confirmed by y^e holy scripture, which beareth witness to vs that there is none but god onely, that knoweth the secrets of mens hartes, and so consequently that it is he onely that can vnderstand our prayers, which come rather from the hart than from the mouth.

The protestantes say furthermore, that there are so greate numbers of Sayntes registred in the Letany, of whose Canonysing men doe doubt, (for as sayth a good auncient Doctor, the bodies of diuers are honoured on earth, whose soules are buried in hel) that in reason we ought to refuse the number of intercessors, and contente our selues only to Iesus christ, which is the true and pure doctrine that we ought to hold, and the Catholicks cannot iustly accuse it of heresy, according to our third maxime.

And hereupon I adde this more, that as the protestantes doe hold opinion that we ought not to attribute the title nor the office of mediator to any other thā to Iesus christ: no more ought we to do in his other titles and offices, as of his priesthood, his mediator

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his ship, his spirituall reigning, & his
 chiefe shepheardship. For these be the
 titles of honor which belong vnto Je-
 sus Christ, and are not to be communi-
 cated to others, how great or excellent
 personages so euer they be. And true-
 ly herein all the world must needs co-
 fesse, that the protestants do shew the
 selues to bee best Christians, in that
 they attribute onely to our Lord Je-
 sus Christ the titles of honor that are
 his, and will not communicate them
 to any other creatours, what so euer
 they bee, for if they would dispen-
 ce to their consciences in this behalfe, they
 know right well they might soone be
 at a poynt with the Romishe Catho-
 licks, and shunne many miseries and
 persecutions which they now indure.
 For there wanteth no more, but that
 they would allow the Sayntes to be
 partners of the title of mediator, & the
 maspriesters to be partners of the ty-
 tle of Sacrificers, the doers of good
 workes of Supererogation to bee
 partners of the title of a propitiator.
 And the Pope himself, to be partaker
 of the title of Spirituall King and
 soueraigne Sheheard: And then by
 and by there would be a peace con-
 ded

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hed determined and established, be-
twixt the protestants and the romish
Catholicks. But the protestants will
by no meanes, nor for any cause, di-
minish any part of the titles of hono-
r which belong vnto the sonne of God,
nor attribute them to any other crea-
tures. whereby it appeareth euident-
ly, that men do them great wrong, in
defaming their doctrine to the King,
as though his permitting of them to
exerceise the same, were a mean to dis-
posses him of the title of moste Chry-
stian king.

For in asmuch as the name of chri-
stian cometh of Christ, out of doubt
they be worthiest of that name, which
yeld Christ his due hono- and glory.

¶ Of fayth and good workes.

The third chapter.

THe doctrine of the Romishe Ca-
tholickes concerning faythe and
good workes, differeth greatly from
that of the protestantes. For the Ca-
tholicks hold opinion, that only faith
without good workes doth not iustifye

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He a man: but that it is needful y^e faith be ayded by good works. Contrarywise the Protestants hold, that onely faith doth iustify a man without good works.

That is to say, y^e faith is the onely instrument wherby Iesus Christ (who is the true and efficient cause of our iustification) applieth his righteousness vnto vs, and maketh vs to be accounted iust before God his Father, through his owne merit, without the helpe of our good works. Nevertheless they confesse that good works are acceptable vnto God: but yet they affirme that good works are not of such power, as to iustify vs before the face of god, or to make vs capeable, either in part or in al, of euerlasting life. And they say also that they be not all good works, which the catholicks do take for good works.

For as touching the firste poynte, yow must consider that the doctrine of the protestants doth tend, to attribute the honoz of our saluation all wholly vnto our Lord Iesus Christ, as vnto him, who is the true and onely cause thereof. For although we haue neede of anyth, whereby to receiue the bene-

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fit of Christ, who imputeth and applieth his owne righteousness to all such as beleue in him: yet neuertheles, he doth remain the onely and altogether true cause of our saluation, forasmuch as it is he himselfe, which doth also geue vs sayth.

So as he doth not onely geue vs to drinke of immortallity, that is to say, his owne righteousness which he alloweth vs, but also the cup to receiue it in: yea, and he geueth vs both of the freely and for nothing, but onely of his owne liberalitye and grace, without asking or receiuing of vs, any recompence for the same.

And truly if we would goe aboue to recompence so great and excellent a benefit, as is euerlasting life, thorowe our good workes: it were as much as if a man would purchase a great and rich inheritance, with a small summe of base money, such as in reason should rather be cried downe, than allowed. For our good workes of themselves, bee so impure and imperfect, mingled with Hypocrisie and other ill affections, that they are not worthy to be presented before the face of God, who doth not esteeme such
vnto=

for the protestants. 16

untoward payments, in recompence of eternall life. Notwithstanding, when they be done through fayth, hee doth accept them, in fauour and for good will to his sonne our Lord *Iesus Christ*, vpon whose only desertes our fayth resteth, because in that respect, they proceeded from the good tree, which is *Iesus Christ*, who worketh all our good workes in vs.

So as the workes of fayth be good and acceptable vnto god, for that they proceed from *Christ*, as from the efficient cause which worketh them in vs: but they are full of uncleanes, & worthy to be reiected, in respect that they proceed from vs, who serue but as instruments (howbeit yet vncleane instruments) to do them. And therefore are they alwayes defyled & spotted in some sort: for *Iesus Christ* who worketh them in vs, doth make the good and pleasing to God his Father: but yet they doe gather somewhat of the fleshy and naturall infection of vs, who are the vessels wherein they be made.

Nevertheless, God is so good and gracious, that he not only admitteth them as done by *Iesus Christ* his sonne, but also for his sake, doth wipe away the

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the spots and vncleanes which are in them, and crowneeth them with many blessings: as with prosperitie of children, temporall wellfare, help of frends in aduersitie, inoderation in prosperitie, discretion, happy successe in affairs, & with many other his benefites, where in he doth more and more shew his great bounty & gracious goodnes by heaping vpon vs his blessings, as it were in recompence of y^e good works which he himself hath wrought in vs, and in making vs to reap the fruit of his owne labo^r, and to receyue the reward which he himself hath deserued.

But touching the great and inestimable benefit of the gifte of eternall life, and of knitting vs vnto himselfe in everlasting happines, he doth not geue it vs in any other respect, or consideration, then only for the loue of his welbeloued sone *Iesus Christ*. That was the cause why he wold haue him to come down into this base world, and to take our nature vpon him, and to fulfill the law for vs, and to beare our iniquities and griefes; and (at a word) to be our Mediator, our redeemer, our high priest, our Shepheard, and our spirituall king.

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All which titles he hath taken vpon him, to saue vs and to be the onely cause of our euerlasting felicitie, and to knit and incorporate vs vnto himselfe, and to make vs partners for euer of his heauenly glory.

Yet may we not hereupon conclude, that we should not doe good workes, as though they stood vs in no stead to saluatiō: for they be fruits of faith: and whosoever hath the true faith, doth incontinently shew it by the good fruites and effectes which it bringeth forth in him.

And he that doth no good workes, cannot saye that hee hath true faith. Besides that, we also are sufficiently led to doe good workes, by the great number of other benefites and blessings wherewith God crowneeth the, as we haue sayd before. This is the summe of the doctrine which the protestants do hold concerning faith and good workes.

whereby they yelde wholly vnto God, and to our Saviour *Iesus Christ*, the honour which belongeth to hym, as to the true & onely cause of our saluatiō, & of all the good things which we haue and receiue, aswell *spirituall* all as *temporall* whatsoever they be.

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We are sa-
ued only by
God with-
out any
help of our
selues.

It followeth then according to our first Maxim, that this doctrine is better than the doctrine of the Romish catholicks, who affirme that by theyr good works, they deserue Paradise, & all the other good things which God geueth them: & that these good works do partly proceed of themselves, and of their owne free will, and partlie of Gods grace: as if God alone could not saue them, if they helped not the matter by their owne good workes, which they hold to be part of the cause of their saluation: which doctrine all men may easely perceiue to be repugnant to the nature of God. For seeing that he is altogether and perfectly mercifull: it must needes follow, that those that be saued, be saued wholly (and not in part) by his onely mercy: which should not be perfect, if the effect thereof were not perfecte and entyre. Notwithstanding, the Catholikes holde opinion still, that their good workes are part of the cause of theyr saluation, and that they be not saued by the onely mercy of God.

Yea there are monkes which take themselves to haue such abundance of good workes in store, that they not onely

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onely haue ynow wherewith to merite their owne saluation, but also a great masse of ouerplus (which they call workes of supererogation) to purchase the saluation of other men, but chiefly of such as do them good, and geue them liberally of their temporall goods: which doctrine (in very truth) all such as loue y name of God ought to reiect. For it is an vtter defacing of the benefit of our lord Iesus Christ, & an attributing of the honoz of our saluation, to the vnclane workes of sinners, whereas in deed, we ought to attribute the same to the death and passio of the son of god who is without sinne.

Workes superabundant or of supererogation.

Also it is to be discerned by Gods word, which of the two doctrines is the truest and most auncient. For the Scripture doth playnely teache vs, that we be iustified by fayth, without the workes of y law, & so consequently by fayth onely, when it sayth, Wherefore no flesh shall be iustified before him by the workes of the law. And it sayeth in another place, for you are saued by grace through fayth, and not of your selues: it is the gifte of God: Not for workes, leaste any man should boast of

Ro 3. 20.
23.

Eph. 1. 8. 9.

D, u:

him

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Ti. 3. 4. 5.

himselfe . And in an other place it is sayd: He hath saued vs, not by the works of righteousness which wee our selues haue done, but of his owne mercy. And Saynt *Paul* sayeth in an other place: I esteeme all things as doong, so I may gain *Christ*, and be found in him, not hauing mine owne righteousness which is of the law, but the righteousness which cometh by beliefe in *Christ*.

Phil. 3. 8. 9

Ro. 5. 1. 2.

Now, as there is no comparison betwixt the desertes of *Iesus Christ* our sauour, and the desert of mens good workes, no more than is betwixt the brightnes of *Sun*, & a litle sparke of fire: so must we needes confesse, that our consciences do finde without all comparison, far greater and excellenter quietnesse in the righteousness of sayth, than in the righteousness of good workes. And in that respect doth *S. Paul* say: Beeing then iustified by sayth, we haue peace with God, through our Lord *Iesus Christ*, By whom we haue also accesse through sayth, to this grace wherin we stand, and reioyce vnder the hope of the glory of God.

But yet this sayth which doth iustifie vs, may not be void of good workes, for then it werelike the sayth of devils:

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denils : who beleeue that God hath
commaunded the contentes of the
tenne commaundementes , but doe
quite contrary . For such a faith will
not iustify vs as *S. James* doth teache
vs . And whereas the Catholicks hold
opinion , that we are iustified by the
grace of Christ and our good workes
both together : *S. Paule* doth answere
them thus : If it be of grace , then is it
no more of workes , for then grace were
no more grace . And if it be of workes : It
is no more of grace , for the were works
no more workes .

And whereas the Monkes beare
men in hand , that by their good workes
of Supererogation , they deserue Para
dise for themselves and for theyr bene
factoys : Iesus Christ doth answere
them himselfe , and utterly tast down
their pride and overweening , in that
he sayth , when you haue done all the
things that are commaunded you , say
vnto your selues , we are vnprofitable ser
uantes , we haue done no more than
we ought to do . Neither may we say ,
that Iesus Christ doth commaund vs
to say so , to make shew of humility :
for he who is *ƿ* truth it selfe , doth not
commaund vs to lye for any intent , good

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or euil. And therefore it followeth, that
seeing he commaundeth vs to say, that
though we haue done al the coman-
dements (which neuer any man did
but onely Iesus Christ:) yet were we
but vnprofitable seruauntes and god
were nothing in our dette for it, be-
cause we haue done nothing but that
whereunto our duty bindeth vs: I
say it followeth that the same is cer-
tayne and true.

Dauid also doth witnes that no mā
liuing can be iustified before God.
And therefore it may bee rightly sayd
to these iolly doers of works of super-
erogation, as Christ sayd to the phar-
isies.

Luk. 16, 15. It is you that iustify your selues before
men, but God knoweth your hartes. For
that which is highly esteemed amonge
men, is abhominable before God.

I knowe right well, there are
many textes in the holy Scripture to
proue, that who so will enter into e-
uerlasting life, must keep the coman-
dements of god, and that those which
haue kepte the commaundementes,
shal possesse the kingdome of heauen:
and y those which haue not kept them
shall goe into euerlasting damnation.

But

But it is not to be inferred by these
textes, that a man may be iustified by
his good workes, for no man at any
tyme doth performe Gods comman-
dements to the full: But euen the
best of all doe breake them euery day
many times. For what man is so ar-
rogant as to challenge to himselfe such
sincerity of life, that he loueth, and
hath alwayes loved God with all his
hart: and his neighbour as himselfe,
or hath not wished somewhat that
was an other mans?

To be shor, there needeth no great
disputation vpon this point: for our
conscience doth here accuse vs, and of
it selfe condemne vs.

Now then, if no man can fulfill the
commandements, It followeth that
no man can haue euermoring life by
his owne workes, but must seek some
other iustification than by workes, if
hee will be iustified before the face of
God. And in seeking an other iustifi-
cation, he cometh to the righteous-
nes of sayth, which is by imputation,
through the free bestowed benefite of
Christ. For, like as if a poore decter
that were vnable to pay, were kept in
priso for a det of ten thousand crowns,

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and his creditor should tell him, that if he paid the debt, he would set him at liberty, or els he should rot in prison: he had no redier remedy, than to get such a surety, as would be so sauntable and frendly to him, as to pay the det for him, without trusting to his own substance, which is utterly vnable to discharge such a dette. In like sort, man, knowing on the one side, that without performing the Law throughout, he is in danger of damnation: and on the other side, that he is not able to perform it, hath no other shifte, but to repaire to *Iesus Christ*, to take holde of his righteousnesse by faith, to the end that the same may be imputed vnto him, and that by this meanes, his sinnes may be wyped out, and himselfe made capable of eternall life.

And as it may truely be sayd, that that better hath well payd his dette, when his surety hath payd it for him: euen so may a Christian say, that he hath kept and fulfilled the commaundements of God, when he doth assure himselfe through faith, that *Christ* hath fulfilled them for him. Thus should be vnderstoode those textes of Scripture

sure, which inioyne vs to obserue the
 commaundements, to haue thereby e-
 uerlasting life. And after that soe we
 should make them to agree with the
 textes before alleadged, which say that
 we cannot be iustified but by faith on-
 ly. By which saying, euery man of
 sound iudgement may easily know,
 that the doctrine of the Protestants is
 builded vpon the pure word of God:
 and consequently, that (according to
 our second Maxime) it is the most true
 and auncient, and not to bee called
 new, but of such as do not vnderstand
 it. Neither may the Catholicks call
 this doctrine hereticall, according to
 our third Maxime, because it is ratifi-
 ed, euen by their owne Canons. For
 thus sayth one of the Canons. *Ciprian* ^{uit G. c. 6.}
 did call vnto him the Byshoppe *Satyrus*, ^{bi. saua. 24.}
 and did thinke that there was not any
 true grace, sauing that which commeth
 by fayth. &c.

And an other Canon sayth thus:
 Looke where is no fayth, there can be no
 righteousness, for the righteous liueth by
 faith. &c.

There is another taken out of *S.*
Augustine, which speaketh yet more
 plainly, saying thus: The Lord purpo-
 sing ^{c. 17. euiden} ^{ter. 1. q. c.}

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sing to declare playnly, that mens sinnes are forgeuen by the holy Spirite, which he hath geuen to the faithfull, and not by their own merites, sayth thus in a certayne place : Receiue the holy Ghost. And immediately he addeth, whose sins ye remit, their sinnes shall be forgeuen. As if he should say it is $\bar{y}$ holy Ghost that forgaueth sinne, and not you.

which Canon doth shew playnly, that the merites of good workes, do no whit iustify vs: and so consequently, that it is sayth onely about workes which is $\bar{y}$ instrumentall cause of our iustification, & the very efficient cause thereof is Iesus Christ, working by $\bar{y}$ holy ghost. And if the Romish catholicks themselves did wel vnderstand what they ment when they say & confess $\bar{y}$ they be saued by the grace of our redeemer: they would neuer depend any more vpon their good workes & merits. For, (as sayth an other Canon) Grace is not grace, if it be not freely geuen and receiued.

*2. Gratia. 1.
7. 1.*

*Basil. lib. 1,
de humilitate.*

And hereunto accordeth the saying of Saynt Basile: A man (sayth he) doth then glory whollye and throughlye in God, when hee doth not vaunt of hys owne righteousnesse, but acknowledgeth

geth himselfe destitute of the true righteousness, and that hee is iustified thorough his onely sayth in Christ. After the same manner speaketh Saynt *Ambrose*, saying: David calleth them right happy, whome God hath determined to iustify by sayth onely, without any paynes taking, or without their keeping of the law. *Ambrose, in Psal. 32, & ad Ro. c. 3.*

And in an other place, in expounding these words of the Apostle, freely iustified by his grace, he sayth thus: They be iustified freely, because that hauing not done any thing, nor requited like for like, they be iustified by faith onely, which is the gift of God.

I coulde to this purpose alleadge many other canons & alicient doctors, but these may suffice. For my purpose is not to build the doctrine of our reformed Religion, neither vpon Doctors, nor vpon Canons: but onely to rehearse and alleadge some of them, to shew vnto the Romish catholicks, that in condemning the same so boldly of heresy, by the same meanes they vnadvisedly condemne their own canons and doctors. And because they doe so greatly brag, that they hold the sayth of the Romish Church: I mean to proue

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The aſcient
church
taught no
other doc-
trine than
that of the
Apoſtles.

c. Rogamus.

24.9.1.

to proue that they do not ſo, euen by
their owne Canons. Harken now,
what a Canon ſayth, in an Epiſtle
written by Pope *Marcell* to the biſhop
of *Antioch*. We beſeech you deere be-
loued brethren (ſayth he) that you nei-
ther teach nor allow any other doctrine,
than that which you haue receiued of *S. Peter*, and of the other Apoſtles and Fa-
thers. For hee is the head of the whole
Church, to whom the Lord ſayd: Thou
art *Peter*, and vpon this ſtone will I build
my church, the ſeate whereof was firſt
eſtabliſhed in your Countrey, and after-
ward remoued to Rome by the com-
maundement of the Lord. &c.

Hereby it appeareth, that the ſayth
of the Romiſh Church ought to bee
grounded vpon the pure and onely
doctrine of the Apoſtles our true Fa-
thers: And that as many as intend to
follow that ſayth, muſt neither teach
nor beleue any other doctrine. The
Catholicks then of theſe daies, which
ſtill embrace ſo many doctrines in-
nected by the Popes of our times, and
by other ſuperſtitious men long time
after the Apoſtles and after Pope
Marcell, (as Purgatory, & the Maſſe, &
an infinite number of other traditions)

doe

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doe no whit followe the sayth of the Romish church: which thing is moſte certayne and true if ye haue an eye to the church of Rome that was in olde time. For as for the church which is now a dayes, wherein the Popes haue patched vp ſo many decretals and canons, and brought in ſuch an infinite number of new doctrines, not onely differing, but quite contrary to the word of God: I will not deny, but that the Romiſh Catholicks of theſe dayes, doe follow the ſayth of that Church.

¶ Of the things which the Romiſh Catholicks do reckon and eſteeme to be good workes and are not.

The fourth chapter.

I haue told you here before, that the Romiſh Catholicks and the Protestantes, doe diſagree about the defining of good workes. For the protestants accouſt thoſe onely to be good workes, which concerne the obeying of Gods commaundements. But the Catholicks do not onely reckon thoſe to be

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to be good works, which concern the obeying of the commaundementes of God, but also those that concerne the obeying of the traditions & commaundements of me. Of which traditions (say they,) some haue bene instituted by Iesus Christ and his Apostles.

The sophi-
sters make
a double
worde of
God, the
one written
and the o-
ther not
written.

And because there is no mention made of them in the holy scriptures, they haue recourse to a distinction inuented by the Sophisters, saying y there are two sortes of the worde of God, the one written, and the other vnwritten.

And vnder this kind of the vnwritten word of god, they would comprehend the most part of their traditions. But this distinction is very casely answered: Namely, that those traditions which they call the vnwritten word of God, (as holy water, Lent, the worshiping of the crosse, the hal- lowing of altars, and such other like) be repugnant to the written word of God: And that if there be any vnwritten word of God, the same can not bee repugnant to that whych is written, as these traditions be.

Also, it is to bee found by the writings of Historiographers and other
Authors

Authors, who they were that first
did set forth such traditions: and there-
fore they are not to be fathered vpon
the vniuersall word of God.

Thirdly, it is not to be denied, but
that the written word of God is per-
fect, and sufficient to saluation: And
therefore that no article of fayth ought
to be fathered vpon y^e vniuersall word,
but only (at y^e most) some such points
as concerne the order and gouernment
of the Church. But yet vnder pretence
of the same distinction, the Papistes
thinke that to say and heare Mass, to
sing and say Suffrages for the dead,
to geue legacies and Offerings vnto
Priests, to goe on Pilgrimage to
Saints, to offer Candles vnto them,
and to fall flat before the Images of
them, to abstaine at certayn times in
the yeare from eating of flesh, to liue
solitarily within a Cloyster, and to
weare their Garmentes after some
straunge fashion, and other such like
things, be good workes, and merito-
rious to gayne Paradise. And the
reason why they doe reckon all these
things to be good workes: is partlye
because they do pretend that god hath
commaunded them by his vniuersall
word,

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word, (as before is sayd:) And partly, for that (say they) it is a work of perfection, when one doth not onely all that which God commaundeth, but also more than he doth commaund. For, by this meanes they do so abound in good works that many of them do more than are needfull to saluation, & may therfore spare some part of them to other good Christians, which do so few, in recompence of their temporall gooddes which they receyue of them. But herunto the protestants do answer, that it is sufficient for a man to do the commaundements of God without charging himself farther, sith there yet was neuer man, that could performe them thoroughly, much lesse doe more. Notwithstanding, the protestants graunt it to be true, that commonly men doe more than they are commaunded: but their so doing is but sinne, and in the mean while they leaue the commaundementes of God vndone. And therefore, this doing of more than God commaundes, is not so great a vertue, as the Romain Catholickes esteeme it to be.

For, seeing it is not to be denyed, but that the commaundements of God are

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are perfect, as the Author of them is perfect: so it must needs follow, that they comprehend al good works, and so consequently that all such workes, as are repugnaunt to the worde of god and hys commaundementes, are not good.

Agayne, it is good reason, that we should esteeme all things to be good, whiche God commaunderth, and account those things for ill, which hee forbiddeth, without going any farther. For it is he that hath set the difference betwixt good and ill, and betwixt vice and vertue, and which hath imprinted the knowledge thereof in mans vnderstanding, euen from hys creation. By reason whereof, whereas we deeme it good, to honour our God, to loue our neighbor, & not to do otherwise then we woulde be done vnto: these & such lyke do proceed & depend vpon the ordinaunces of God, which hath set that order, and distinction in the things of the world.

So as by consequent, vertue is good, and vyce is yll, because that God hath so ordained, & stablished that order in the nature of men. And therefore we cannot call those good workes

E. i.

which

The distinction of evil, & good workes dependeth vpon Gods ordinaunce.

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which appeare not to be good works by his word and ordinance: neither may mans iudgement so much presume of it self, as to terme that a good thing, which he is not sure to be so, by the ordinance of God. For, to be desirous that God should allowe those things for good, which our fancy deemeth to be good, without hauing any warrant thereof by the ordinance of God: were an imbasing of the Creature beneath the Creature.

By the doctrine of the Pope, the richmen may better gayne Paradise then the pore sort.

Moreover the protestants do say, that if a man might win heauen by these pretended good workes (as the Romish Catholickes hold opinion:) it would then be much more easy for the rich men to attayne to it, than for the poore. For the rich haue better wherewith to cause Masses to be sayd, and to be liberall in giuing to priestes, and to mayntayne long iournies on pilgrimage, and to buy good fish that they may the better forbearc flesh in the lent tyme, and to doe such other like workes.

So as by this reckning the gates of heauen should be open to the riche, and shut against the poore: by reason whereof, the wealthy men should bee happy

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happy both in this worlde and in the world to come : and on the contrarye part , the pooze should bee vnhappy, but that were agaynst reason . For cleane contrariwise, it is certaine that heauen is open rather to the pooze than to the rich , and that it is a harde thing for a rich man to enter into heauen.

And therfore the inuention of these pretended good workes (wherof doe follow so many & greate absurdities) is in no wise to be allowed : But wee must holde our selues to the onely ordinance of God, to whom we ought to yeld such honoz. as to beleue that onely those be good workes, which he alloweth for good by his commaundements, and that those are not good workes, which he alloweth not. For in so doing we shall follow the best doctrine, which yeldeth God his honour due vnto him.

As concerning the other sort, It is easy to be proued by one onely argument which cannot be gaynsayd, that those workes which are not agreeable to the commaundements of god, and to his word, are sin : & then muchlesse are they good workes. For al workes that are done without faith are sinne,

E. ii.

sayth

An apology

Rem. 14. 15 faith saynt Paule because it is impos-
Hebr. 1. 6 sible to please God without sayth.

Rem. 10. 17. Now it is certayn that sayth must be
grounded vpon the worde of God.
whercupon it followeth playnly that
those workes which haue not theyr
foundation in the worde of God, are
sinne, and so by consequence are no-
thing worth.

And therefore it standeth the Ro-
mayne Catholickes in hand, to shewe
that their pretended good workes are
allowed by the word of God, if they
intend to proue the to be good workes
in deed: which thing they cannot doe.
Nay rather clean contrariwise, a man
may well proue that the scripture con-
demneth them As touching the mas-
s, purgatory, and praying for the dead,
we will speak of them els where, and
shew that the doctrine of the Romish
Catholickes in those pointes, is con-
trary to the word of God.

As for pilgrimages, seeing the end
of them is to pray vnto Saints, it fol-
loweth that they also are condemned
by the worde of God, which teacheth
vs to call onely vpon God, by the
meanes of Christ our Mediator, as
we haue shewed befoze. Likewise, to
knele

for the Protestants. 27

knele down before Images of saints, and to make offeringes vnto them, is condemned by the second commandment, which forbiddeth all kinde of Images, or to do vnto the any kinde of honoz or seruice.

As touching monasticall bowes, Vowes of poverty. which consist in purenes, chastity, and obedience. It is also very easy to be proued, that they bee such workes as are disallowed by the word of God, at the least, in such sort as the cloysters do vse them. For, as for povertye the most part of them haue but the visor therof: for euery body knoweth, that the sayrest, and richest possessions belong vnto their Monasteries. And the proverbe which sayth, (*he is as fatte as a Monke,*) both wel shew, that poverty hath no harboz among them. But admit that some of them (as the begging friers, called also Limiters) make profession of wilful poverty in good earnest, and that they liue altogether by begging, yet is not that vow of theirs allowed of God. For, first of all, God Deut. 15. 4. forbiddeth men to beg, and therefore in begging, they breake his commandment. I know they will hereunto reply, that they be forced to make ne-

cessary.

cessary.

An apology

cessitie a vertue to liue by, because that otherwise, they should starue for hunger, and so be murderers of themselves, wherein they should breake the commaundement of God, which forbiddeth to murder.

But y^e answer hereunto is, y^e their vow of pouerty hath brought them to both those two extremities, that is, either to beg, or to suffer themselves to die for hunger. And because in both these cases, there is a working against the commaundement of God, it followeth, that that vow is nothinge worth, forasmuch as it leadeth them to the offending of God.

The vow of
chastity.

And, to speake of their vow of chastitie, which consisteth in not being married: the same is also repugnant to the word of God. For, God hath deliuered vs this generall rule, from the creation of the world, that it is not

Gen. 2. 18. good for a man to be alone. I will make him

Mat. 19. 11. a helpfellow to be with him, (saith God.)

And Iesus Christ his sonne hath taught vs, that fewe folke can liue vnmarried, because all men haue not the gift of chastitie, but only those to whom it is geuen of God.

And therefore Saynte Paule com-

for the Protestants. 28

commaundeth all those which haue ^{1, Cor. 7.} not the speciall gift of this chastitie, to take wiues. The Monkes then, and all the Romayn clergie (of whom, amongst a thousand, there is not one that hath this gift of chastitie) doe openly transgres Gods commaundement, through this vow of chastitie, wherby they haue infected the whole world with all maner of whozedoine, and villany. But herof we wil speake moze hearcafter, in intreating of Mariage.

The vow of obedience.

And touching the vow of obedience it were very good, if they mente it of obedience to the commandments of God. But they do not so vnderstand it, (for to obserue that vow, they needed not to separate them selues from other Christians, nor to shutte vp themselves in Cloysters.) But they refer this vow of obedience, to they precepts contained in their own orders. The most part of which precepts, consist in these poynts following. That is to say. In wearing of strange fashioned Garments, much differing from the common sort: In abstayning from certayn kindes of meates: In occuppyng themselves in contemplations: And

E. iij. in chaun-

Apology

in chaunting of mattinnes, and euensong. All which things haue no foundation in the word of God.

For, as touching the Monkisheweede, we finde not, that *Iesus Christ* or his Apostles, were apparrayled after any other fashion, than other men. It is therefore playn, that the diuersity of the fashions of Monkes garments was the deuice and inuention of those who were the first founders of their orders, and therefore is not allowed of God. For, *Iesus Christ* doth teach vs, that it is a wayn seruing of God, by obseruing the commaundementes of men.

Math. 19. 9.

S. Paule also, doth openly condemn all those traditions, which be of mannes own growing, and namely, those that concerne abstinence from certain meates, notwithstanding that they haue some outward shew of wisdom, deuotion, humilitie, and strictnes of life: For thus he saith, If then you be dead with Christ, as in respect of the trainments of this world, why doe they burden you with such obseruations as though you liued to the world, saying vnto you: Eat not, tast not, nor touch not All which things being ordayned by the com-

for the Protestants. 29

commaundements and doctrine of men do go away with the vse of them, notwithstanding that they haue a kinde of outward pretence of wisdom and of willing deuotion, and a certayne humility of mind for that they punish the body, & haue no regard to the cockering thereof.

As concerning the contemplations of the religious sort: they are condemned by the fourth of the ten commaundementes, which enioyneth euery mā to labor and to get his liuing with the sweate of his browes. And if the Monkes reply, that by their contemplatiue life, they gayne the knowledge of holy scripture: *S. Paule* answereth them, *1. Cor. 13. 2.* that it is to no purpose, to haue the vnderstanding of all secretes and all knowledge, vnles it be matched with charity.

And as for charitye they can haue no peece thereof by doing nothing els but study, wout making their neighbors partakers of the giftes that god hath bestowed vpon them. And if they reply yet again and say, that there are many moonkes which geue themselves to preaching and teaching of the people: I answer therunto, first that not one among a hundred of the doth so:

An apology

Moonkes are
forbidden to
preach.

C. Monachus.

C. Iuxta. 16.

q. 1.

so: and secondly that such of them as
preache, doe agaynst the profession of
moonkes: for by the Canons, a moonke
ought to bee alwayes shut vp in his
cloyster, and not in any wise meddle
with preaching or teaching. These are
the very wordes of the Canon. The
office of a Monke is to weep and not to
teach; for he ought to look for the com-
ming of the Lord with feare, mourning
for himselfe and for all the world. And
in an other place it is sayd thus: Ac-
cording to the tenor of the good coun-
sel of Calcedon, we geue comādemēt as
well to the Moonkes of S. Benets order,
as to other religious persones, to keepe
themselves within their cloysters, that
they stray not abroad in Cities, Castles,
and Townes: and we charge them to
forbeare preaching to the people in any
wise, saving onely to such as are willing
to take their habit vpon them for the re-
medying of their soules health.

Seeing then that it is agaynst the
profession of Moonkes to preache, it
followeth, that they cannot iustifie
their contemplations to be good, vn-
der pretence that some of them doe
deale with preaching, for as much as
in so doing, they doe against their ge-
nerall

for the Protestants. 30

nerall profession. And, as for their watchinges, Mattines, Euensong, and such other Seruices, wherto they binde themselves by their vow of obedience: we will speak of them hereafter. It is enough for me at this present, to haue shewed in few wordes, that the works wherunto the Monks do binde themselves, as well by their vow of obedience, as by their other vowes, cannot be called good works, because they be so farre of from the word of God.

It is also to be prooued by the Canons, y these pretended good works, be neither good, nor incryptuous. And first, as touching their garmets, the Canons doe curse and ban all such as repoze any holynes in them. So that by the sayinges of those Canons, we ought to abhorre all kind of Monkes: For all of them accompt themselves to deserue somewhat at Gods handes, by theyr wearing of y kind of apparell, and of those shirtes of heare next their skinne: and that they should do ill, if they should wear such garmentes as other men doe. These wordes here following be the very wordes of the Canon, which is
a chap

The habit
of Moonkes
hath no ho-
lines in it.

An apology

a chapter of the counsell *Grangrene*. If any man thinke him selfe to be the better furthered to chastity, by his wearing of the Moonkes cowle, or take himselfe to be the more righteous for it, and ther upon holde scorne of such as modestlye weare hoods and other attyres after the common fashion, Cursed be they.

And touching their vow of abstinence from meates, the auncient Canons speake thereof in such sort, as generally they allow of sobriety, without prescribing of any abstinence, more from fleshe then from fishe, These be the expresse words of the Canon.

For there is nothing so delectable, as meates well drest and digested, Nor any thing better for our health, or for the sharpening of our wits, or for the preserving of our bodyes frō sicknes, than sober and moderate feeding: for as suffizance nurrisheth vs, so doth it also maintayne vs, in good plight and pleasures:

By this Canon it appeareth, that moderate dyet is so commended, as that we must haue a regard to our health, and not appayze it eyther by too much pyning of our selues, or the eating of meates that are contrary to our health. And in good sooth, the same
Canons

for the Protestants. 31

Canons do likewise witness with vs that, to abstayne from iniquitie, is the true manner of keeping and obseruing the Lent, and that therein consisteth the perfection of fasting. These be the very wordes of the Canon.

It is a great and generall fast to abstayne from iniquitie and vnlawfull pleasures of the worlde, and that is the most perfect kinde of fasting in this worlde. For we obserue the Lenton fast, when wee liue honestly, keeping our selues from iniquitie and vnlawful delights. And truly (as sayth an other Canon) mens prayers and fastinges are nothing worth, if the ill lyfe be not amended.

*C. Ieiunium
de Consec.
dist. 5.*

*C. nihil pro-
dest de pa-
nit, dist. 3.*

Upon this poynt of abstynence from meates this history which Eusebius reciteth is worthy to be noted. In the tyme of the Emperour Marke Antonius, ther was a great persecution of the Christians in Vienna nigh vnto Lyons. Among others two noble personages named Alcibiades and Attalus were put in prison. Alcibiades did punish himself greatly in prison through his to great abstynence, eating nothing but bread and salt, and drynking nothing but water, forbearing to cate eyther fleshe, or any kinde of meate.

where

An apology

where upon it was reucaled vnto *Attalus* that *Alcibiades* did euill in forbearing to vse the creatures of God, and ministred occasion of offence to the other christians. wh ich thing when *Attalus* had told to *Alcibiades*, *Alcibiades* began to eat of all kinds of meates wout any kind of scrupulosity, & gaue thāks to God, being perswaded so to doe (sayth *Eusebius*) by y same spirit which had reucaled it vnto *Attalus*. It is also a very uorable thing, whiche we read in the history *Tripartite*, concerning y greate diuersitye which was vled in old tyme, in abstayning from meates, and in keeping of lent.

Lib. 9. cap.

38.

The diuersity that was in olde tyme, in the length of Lent & in the keeping thereof.

For in auncient time, the Romaine Church did make their lent of three weekes and no more. And all *Greece* *Slauonia*, and *Alexandria* made it of sixe weekes. And neither the one nor the other did make their lent of fortye dayes, as it ought to haue bene in following the significatiō of the word. Moreover some of them did abstayne from all thinges that had life: Other some did eate onely fysh: And some others (which were not of the grossest diet) did feede onelye on flying soules and fish, and did eate neyther beefe, Mutton, nor other such gross flesh

felthe.

There were some other so scrupulous, as they would eate neither eggs nor whiteneate. And others, which were not scrupulous at all, did eate of all kindes of meates, sauing that vpon the fasting dayes, they would not eate til late towards night. All which diuersities (sayth the histoꝛy) were in those dayes practised in sundꝛy churches, without finding any faulte, or chalinging one an other for so doing. wherby it appeareth, that the christians which liued in those dayes, were of much greater modestye, than those which haue liued in our dayes, in whom we haue scene all kind of crueltie, in burning and persecuting of such as haue not followed the traditions and superstitions that are obserued in the Romish Church.

As touching Pilgrimages, They Pilgrimages also are reprobued in their Canon law. For euery body knoweth, that amongst the Romaine Catholickes, the pilgrimage to *Ierusalem* to visit the holy Sepulchre, is highlye esteemed, as most holy, deuoute, paynefull, and meritorious, And yet for all this, a certayne Canon sayth, It is nothing
worsh

C. Gloria.

12.7.2.

An apology

worth to haue bene at Ierusalem, but
to haue liued well there. These be the
very wordes of the Canon taken out
of S. Ieron. It is not a thing worthy praise
(sayth he) to haue bene at *Ierusalem*, but
to haue liued well at *Ierusalem*.

The Moon-
kes of olde
time did la-
bor for
their liuing.
*C. Nunquā
de conſec.
diſt. 5.*

And as touching contemplation
(whereby the Moonkes woulde cul-
lour and mayntayne their idle life,)
their owne Canons do openly con-
demne them, ſaying, that Meonkes
ought to exerciſe themſelues in tilling
the land, in dreſſing of gardens, in gra-
ſing of fruit trees, in making of nettes to
catch fiſh, in copying of bookes, and fi-
nally in following the example of the
Bee, which neuer ceaſeth to be doing of
ſomewhat.

And the ſame Canons do alſo wit-
nes, that in the monaſteries of Egypt
they neuer receaued any Moonk, but
vpon condition that he ſhould labor:
Not ſo much for his owne neceſſitye,
that he might haue wherof to liue, as
to keepe their minds from wandring
about euill Imaginations. In ſo
much that we reade that in old tyme,
there was in Egypte a good Abbot
named Serapion, which had vnder hys
charge ten thouſand moonks, (which
is a

Hiſt. trip.

lib. 2. cap. 1.

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so little allowed and liked of poverty, as that they be very full of husbandle ordinances, for the well governing of the goods and riches belonging to the Monasteries: Inasmuch that there is a Canon, which condemneth a certayne kinde of people for hereticks, which termed themselves Apostolicall, (as followers of the examples of the Apostles) in making profession to haue nothing priuate of their owne. And therefore, by this Canon, a man might say that all beggers are hereticks.

And who doth not see the infinite number of aduises, which are crept in to the order of Monkes in proces of time, against the ordinances of the Canones. For, (saith the Canon) if thou desire to be a Monke, that is to say a solitary person, as thou doest name thy selfe: What doest thou in the Citie, which is no place for solitary people, but for such as should haunt company?

And another Canon following, saith thus: Let the Monke be contented with his Cloister. For like as a fish doth die as soone as he is out of the water, euen so doth a Monke when he is out of his Cloyster. Therefore, let him be solita-

F.ij.

ry, and

C. Si cupis
& C. Placu-
it. 16. q. 1.

An apology

ry, and hold his peace, for he is dead to the world, but aliue vnto God.

But yet for all this, doe we not see how the Monks are planted in the best, and greatest Cities, and in the fairest places of them, and in exceeding princely and stately houses, whereas in auncient time, they were contented to dwell in wild fields, and Forrestes, and in little Cabonets, builded in the corner of some Rock? Shall not a man meet them now, at all houses, in euery streete, in markets, and pleading places, in Innes, in fields, in townes, and in Castles, in stead of being within their Cloisters?

No Monke
ought to eat
flesh.

C. Carnem
de consecra.
dist. 5.

Furthermore, the Monkes in olde time, of what sort so euer they were, did eate no flesh at all, but followed the ordinance of the Canon, which sayth thus: It is not lawefull for anye Monks, eyther to eate, or to tast of flesh: Not for that we esteeme the creature of God to be ill, but for that wee iudge it meete and necessary, that Monkes, should abstayne fro flesh, excepting onely those which be sick. Nowe then, if it happen that any Monkes breaking the ordinance of this auncient rule and custome, dare presume to eate flesh, let him be shut vp
and

for the Protestants. 35

and kept as a close prisoner, by the space of six moneths to do his penance.

See now, how the Monkes were hidde by their own Canons, but the most part of them haue since that time, broaken their bites. For, now there are none, but the Monks of the charterhouse, the Celestines, and these new come Capulines, and some Monkes, which will obserue that canon: and yet their obseruing of it, is (for the most part,) but in outward shew, and Hypocrisie.

Truely, if there were no more but this to be found fault with, in the order of monkery, the matter were not great. For, christian libertie geneth euery man leaue, to vse all kinde of meates, which God hath created for mannes vse, so that he take it moderately, with thanks geuing. But the cause, that led me to speake of this point among the rest, is to shew, that the Monkes of these dayes, doe not obserue their auncient Canons:

And by the Canons also, in auncient time, it was unlawfull for any Nun to take the vaille, and to profess herselfe a Nun, vnles she were aboute foure yeres of age. But in these daies,
F. iij. they

C. Sandim,
20. q. 1
Of Nuns.

An apology

they be forced to take it vpon them, being but thirteene, or fourteen yeres olde, whereof, the world seeth what good huswifery insucth. And as touching the pouling of their heads whē they cause the to take the black veile: it is not so small a fault, as many esteeme it to be. For, by the word of **1. Cor. 11. 6** God, women are commanded to preserue their heire in token of subiection. And according herunto, it is forbidden by a Canon taken out of the Conncell of *Gangra*, that any woman should poule her head vnder pretence of Religion. These are the wordes of the Canon. If any woman cause her head to be pouled in respect of Religion, cursed be she as a breaker of the Law of subiection, because long heare is geuen vnto women to couer them withal, and to put them in minde of their subiection.

**C. Quecun-
que. dist. 30.**

That And whereas in these dayes, it is thought so strange a thing amongst the Romish Catholics, that a monk or a Nun should marry, (because it seemeth that in their so doing, they breake the vow of virginity which they haue made vnto God:) they declare herein, that they haue not well read their own Canones, by which, such

That
Monkes and
Nunes may
marry.

for the Protestants. 36

such mariages are allowed: Namely,
by one Canon taken out of *S. Augustine*,
as a witness of the Councell, *C. Quidam*
which saith thus. Some say, that those *dist. 37.*
which marry after the taking of the vow
be adulterers. But I say vnto you, that
those doe sinne right greuously, which
doe seperate such married folks.

Yet notwithstanding, we haue
seene many Lawes here in Fraunce,
which haue disanulled the maryages
of priestes, Monks, and Nuns, and
constrained them to returne to their
Cloysters, a thing quite contrary to
this Canon.

The selfe same doctor *S. Augustine* De doctrina
doth also shew, that they haue done Christiana.
greatly amisse, which haue so highly lib. 4.
commended virginie, as to preferre
it before mariage, saying that virgi-
nitie bid fill the heauens, and mariage
the earth, which was the cause of the
sounding of so many Summes. For
he exhorteth *S. Ciprian*, and *S. Ambr.*
of their so great praising, and exal-
ting of virginie, saying thus: Where-
as *Ciprian* the martir hath written of
the behaviour which ought to be in vir-
gines, he did it not to intise the to make
vowes of virginie: but *Ambrose* the Bi-
shop

An apology

The abhor-
minable
of such as
paynt their
faces.

shoppe, (through his great eloquence) sought to inflame their desires thereunto. Truly, both the one, and the other haue sore rebuked those women, which got about to grace, or rather to disgrace themselves with painting of their faces: against which sort, *Cyprian* (amongst other things) saith thus: If an excellent painter, had well, and liuely counterfayted a mans face and body, & afterwards, another vnskilfull paynter would needes take vpon him to ouerpainte the same agayne, vndoubtedly, the former paynter, should haue great cause to finde himselfe greeued, and injured. And thinkest thou (daughter) to escape the punishment of God, who hath fashioned thee, when thy damnable rashnes dareth presume to controll Gods paynting, by thy paynting? For, be it that thou art not vnchaste, & whorish to the worldward, yet, notwithstanding, thou through the whorish inticements of thy paynting art worse than the very strumpet and adulteress, forasmuch, as thou hast corrupted, and marred Gods workmanship in thy selfe. Whereas thou doest it to beautifie and to trim thy selfe, it is nothing els, but a corrupting of Gods workmanship, and a defacing of the truth.

Harken

for the Protestants. 37

Harken heere to the voyce of this Apostle who warneth thee thus. *Purge your old leauen, that you may be made new dough, without leauen*: For, *Christ* our Easter Lambe is offered vp for vs: Let vs therefore make good chere, not with old leauen, nor with the leauen of naughtines, and malice: But with vnleauened bred, that is to say, with the bread of sinceritie, and truth. For, what continuance in sinceritie and truth is there; when the thing that was pure, is defiled, and when the truth is changed into vntruth, by false culler; and painting with flaberscaues. Thy Lord doth say vnto thee, Thou canst not make one of thy heares, either black or white. And yet thou, to overmaster the word of thy Lord, wilt thou needes seeke to cline aboute him, by thy trecherous contempt, and ouerbold dealing? Thou paintest thy heare, and by euil hâsel of the thing that shal happē vnto thee, doest frizel thy head with fire.

Ambrose, also, doth speake thus against these countrefaite paintings: From thence (saith he,) spring intisements to vice, namely, that women doe paint their faces with color made for the nonce: In so much, that by the coloring of their countenances, with the filth

An apology

filth of their painting, for feare to displease men, they purchase to themselves the stayning of their chastitie. What a folly is it to change a naturall face, for a painted face? For, in fearing the iudgement of their husbands, they lose their own iudgement, because that such as will needes change the shape and fashion which God hath geuen them by creation, doe condemne themselves: and in seeking to be well lyked of others, doe first of all mislike of themselves. What better iudge of thy foulness (thou woman) can there be, than thy selfe, that art so loth to be seene in thy own naturall likenes?

If thou beest fayre, why doest thou hide thy selfe? If thou beest soule, why doest thou bely thy selfe, in desiring to seeme fayr, and by thine own fault, make thy self worthy of blame, as well in thine own conscience, as in the opinion of others?

What the
manners and
behaviour
of virgines
or maydens
ought to be.

The same *Ambrose*, speaking of virgines, doth set down vnto them, (vnder example of a perfect virgin) of what behauior our virgins ought to be, saying: There was a virgin, which was a virgine not only in body, but also in minde: who by no outward shew, did

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did at any time corrupt the sinceritie of her affection. She was humble of hart, sober in speech, wise in vnderstanding, of few words, geuen to reading, not putting her trust in the vncertainty of riches, but in the prayers of the poore, earnest in her worke, shamefast in her talke, seeking God and not man to be the iudge of her hart, not doing wrong to any, wishing well to euery body, honoring all her elders, not enuying her equals, void of boasting, folowing reason, and louing vertue.

Hath this virgin at any time offended her Parents in word or deede? when hath she beene seene to be at any iarre with her neighbors? when despised she the poore? when mocked she the lame? or when shrunke she away from the needy? Her only care hath beene to haunte the company of such men, as are accompanied with mercy and honest shamefastnes. There hath not passed her one suspicious looke; nor dallying word, nor any vnshamefast iecture. Her pace hath not been vncomely, nor her voice loud, or ouer shrill. But, to be short, her outward behauiour hath alwayes beene the representer and Image of the goodnesse of her minde: for, a good house ought
to

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to be known by his entry, & make shew at the first, that there is no darcknesse in it, but that the Lampe which is within, doth shew forth his light to the outer partes.

What shall I say of her moderate feeding, and of the great aboundance of her duetifull doings? In the one, she passeth Nature, and by the other, she oppresseth it. She letteth no time slip, without doing some good. And her sobrietie is such, that she doubleth her fasting daies, and when she hath desire to eate, she maketh her meale of the first meat that she meeteth with, which she taketh alonly to keep her selfe aliue, and not to pamper her selfe for pleasure. By these words the meaning of *Ambrose*, is not to encourage maydens to vow virginitie, but to shew of what behauiour they ought to be, which haue already vowed it.

Hether to I haue rehearsed the very words of *S. Augustine*, who doth alledge the forswritten sentences of *S. Ciprian*, and *S. Ambrose* to shew that they esteeme not so much the vow of virginity, as the good behauiour which ought to be in both those, which be vowed, and in the others also. And it is to be noted, that in the saying of *S. Ambrose*

Ambrose, aboue written (which speaketh of the manners, duties, and behaviours of the virgines which haue vowed virginitie) there is no mention made of any of the hypocritical, and superstitious Ceremonies, which in these dayes, are obserued by the *Ris.* He describeth them at large, and (as it were by peece-meale,) what they ought to be, & in what sort they ought to busie themselves, and wherein they ought to spend their time: and yet in all this, there is not one word spoken of their *Hypocritolines*. But contrary-wise, whereas he saith, that the vowed virgins, (which now a daies he called professed) ought to be diligent in working, to beware of disagreeing with their friends and Neighboys, not to withdraw themselves from the neby, to frequent only such men as are mercifull, and shamefast, and to be of constenance and behaviour sober, and not nice or wanton.

It appeareth thereby evidently, that in those dayes, they were not shut vp in Monasteries, but kept their vow of virginitie, in living in houses of their own, or els with their kinsfolke, exercising themselves in all good works,
of

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of godlinesse and vertue. And now
that we haue spoaken sufficiently of
Runnes, let vs retorne againe to the
Monkes.

A prohibi-
tion of the
inuenting of
new orders
of Religio.

It is to be noted, that in the year
1273. in the time of Pope *Gregory* the
tenth, there was a Counsell holden at
Lyon, whereby was confirmed the
prohibition made in the Councell of
Lateran vnder Pope *Innocent* the third
in the year 1215, which forbade & deni-
sing of any moe new orders of monks,
or habites of new religion, (whereof
there had sprung vp a maruelous sort
since that time,) and all new religions
which had been inuented after the said
Councell of *Lateran*, were disannulled
and forbidden. What shall we then
say of the Imakymonkes, the Iesuits,
and the Cayusins, which are growen
since that time.

To conclude, neither the Monkes
of old time, nor those which haue been
devised alate, nor their bowes, nor
their works, haue any ground in
the word of God, neither doe
they beaue themselves ac-
cording to their own
Canons.

of

for the protestants. 40

 Of the commaun-
dementes of God.

The v. chapter.

The difference betwixt the Romish
Catholicks and y protestants tou-
ching the commaundementes of god,
is not small. For the protestantes ac-
cuse them (or els the Pope) to haue
wiped out the second commaunde-
ment, which forbiddeth Images: and
to haue cut the last commaundement
into twaine, to make vp stil the num-
ber of tenn.

The Pope
hath defa-
ced and wy-
ped out the
second of
the ten com-
maunde-
ments.

And truly it is a great trechery, &
a presumption utterly intolletable, to
haue bene so bold, as to rase a whole
commaundement out of the law of the
liuing God. For if ye marke well the
commaundements which the priests
pronounce in the saying of their com-
mon Masse: ye shal finde that Imme-
diately after the first commaundement,
(which is, Thou shalt honoꝝ but the
one God, and loue him perfectly) they
haue put the third commaundement,
which is, Thou shalt not take the
name of the Lord thy God in vayne,
and

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and haue wiped out, and ouershipped
the second commaundment, which
doth forbid to haue Images or to ho-
nor them.

whiche thing hath bene done of
purpose by the Pope and his Adhe-
rentes, that they might the more easi-
ly fill the temples of the Christians
vnawares, with Idols and Sayntes
of both kindes, to draw vnto them-
selves offerings and obventions, and
other like thinges, as may be seene by
the sequel therof. So as in this point,
the doctrine of the Romish catholicks
is contrary to Gods word and com-
maundment: for God saith, Thou
shalt make to thy selfe no graven I-
mage, nor the likenes of any thing, ne-
ther shalt thou doe any vniuersall vnto
them.

Contrariwise the Romish catho-
licks vphold, that it is lawfull to haue
Images in Churches, (as they haue)
and to kneele before them, and to offer
vp candles and incense to them, and to
put of their Cappes vnto them. It
is not this I pray you, a better recom-
mending of Gods ordinance, and a tra-
plinge of it vnder foote, and a rob-
bing of the creator of his due honour,

for the Protestants. 41

to bestow the same vpon stones and
 Rocks: For if they say that they wor-
 ship none but onely God, and that y
 thinges which they do to the Saints,
 and to their Images, is but a seruing
 of the, according to their own distinc-
 tion of worshipping and seruing: The
 aunswere herunto is both ready and
 very easy, namely, that first their own
 canons, which allow the honoring and
 seruing of Images, doe vse the selfe
 same terme of worshipping, sayinge
 that Christians ought to honor and wor-
 ship Images.

A sōd distin-
 ction bee-
 twene
 worship-
 ping & ser-
 uing

*Venerabilis
 de consuet.
 dist. 3.*

And as for their distinction of wor-
 shipping and seruing, it canne in no
 wise serue to excuse the. First because
 it doth not followe by force of that di-
 stinction, that it is lawfull for them,
 vnder that ppretence, to wipe out one
 of the commaundements of God.

Secondly because this distinction
 of worshipping and seruing is fond &
 foolish, chiefly in the Application,
 which they make therof. For they say
 that they honor God with the honor
 that belongeth to worshipping, and
 that they honor the Saynts with the
 honor that belongeth to seruing. Now
 who is so very a foole, that he doth

B. i.

not

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not perceiue, how by this meanes they humble themselves more in their honoring of Sayntes, than in theyr honoring of god. For he doth more in base himselfe which serueth, than hee which worshippeth or honoreth. For as we commonly see, great lords can find in their hartes to honour meane personages, to whome notwithstanding they will not vouchsafe to submitte themselves to doe them any seruice.

*De ciuitate
Dei lib. 5.
cap. 13.
lib. 6. c. 1.
lib. 7. c. 32.
lib. 10. cap.
1. & 4.*

*An. de doctr
christ. lib. 3
cap. 7.*

But yet moreouer, this distinction is false: As *S. Augustine* proueth, who sayeth that worshipping is alwayes taken in the Scriptures for seruice: So as by that reckning, worshipping and seruing are all one thing. And in very deed, both in the Scripture and also in the books of the aunient doctors, those two wordes are names of one selfe same thing, and signify bothe one thing without difference. And as for the honoring of Images, the same doctor, who neuer hard of the distinction of worshipping and seruing, doth utterly condemne it, saying that those be greater Idolaters which worship the Images that are made by the handes of men, Than those which do wor-

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worship the Sonne, the heauen, the sea, and the other creatures which are made by the hand of God.

Agayne the Protestantes say also, that the Romish Catholickes haue corrupted the third commaundment. For by the same, god doth forbid men to take his name in vayne. But yet doth he not forbidde to sweare by hys name, when the othe is not in vayne, (as when a mā is brought to affirme a trueth before the Magistrate) But

How the
Papistes de-
face the 3.
commande-
ment.

Deut. 6. 13.
But doth commaund, that in such case, a man should sweare by his name. And truly, when in such an earnest matter men affirme the trueth: it is an honoring of God, who is the truth it selfe, to take him to witnes, and it is a dishonoring of God and a despising of him, if they sweare by any of the creatures. Yet notwithstanding, the Romish Catholickes permitte men to sweare in iudgements vpon the reliques of *S. Anthony*, and by the hee-
sayntes and shee-ayntes and other creatures which thing their own ca-
non doo condemne. Consider (sayth a Canon) that our Sauour hath not forbidden vs to sweare by God, but forbiddeth vs to sweare by the heauens, by

*C. considera.
c. Tu malū.
e. Siquis. 22.
g. 1.*

B. ii.

the

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the earth, by Ierusalem, or by thy head. An other Canon sayth thus. Thou doost not amisse in vsing an othe well: for although, that of it selfe it be not good to sweare: yet neuerthelesse, it is necessary, whē a man is to be perswaded in a truth. **There is an other canon which punisheth those that rēd god in peeces, by their strāge othes (which now a daies are but to much vsed) saying thus:** If a ny man sweare, by the heares or by the head of God, or do vse any such like blasphemy: If he be of the cleargy, let him be deposed: and if he bee a lay man, let him be accursed.

The Papists
haue corrupted the
fourth com-
mandemēt

**The Protestantes say farther that the catholickes haue so corrupted the fourth cominaundement, as that (by all likelihood) their meaning was to haue made it quite away, as they dyd the seconde. For God sayeth in his Law, sixe dayes shalt thou labor, and do all that thou hast to doe, but the se-
seuenth day is the sabaoth of the Lord thy God. &c.**

**And the Romish Catholicks doe contrarywise say, that in some weeks wee ought not to labour past thre or foure dayes, or fise at the most, for the rest (say they) of the sixe ought to bee
unemployd**

for the Protestants. 43

imploied idely, in keeping them holy and feastfull to the sayntes.

I pray you tell me, is not this a manifest impugning of the sacred & inviolable commaundement of God our creator? Is it not a setting of the selves directly agaynst his holy will? I know well it may be sayd, that in the tyme of the olde law of Moyses, they did make moe resting dayes than the seueneth, which was called the Sabaoth day: As the feast of the Tabernacles, of Trumpettes, of vneleuened bzead, of Easter, & such others like. But the aunswere hereunto is, that such feasts were commaunded by the expresse word of God. And bee not those feasts which are celebrated in the Romish Church. Otherwise in al the sayd feastes of the old law, the people did not loyter from their worke. yea, and euen in the Christian primitive Church men might worke in tillage vpon the Sonday, as it appeareth by a law made by the Emperour Constantine, which sayth thus. Let all Iudges, Citizens and handicraftes men, forbear their worke vpon the honorable day of Sonday: But let it be free and lawfull for the husbandmen to labour in til-

Men may
work vppō
the Sūdaies

L. Omnes, 3
C. de Ferijs.

An apology

ling the Earth, (for often tymes it hap-
neth, that on the other dayes, the wea-
ther serueth them not so well to sowe
their corne and to dres their vines) least
by ouerhipping in small space of tyme,
they might lose the commoditie geuen
them by the heavenly prouidence, Ge-
uen the second daye of Marche in the
yeare of the second consulship of *Crispe*
Constantine

But there is a Canon taken out of
S. Gregory, which proceedeth yet fur-
ther and sayeth moreouer, that those
which teach to abstayne from worke
vpon the *Saturday* and *Sunday*, be
teachers of *Antichrist*. These are the
very wordes of the Canon. It is come
to my knowledge, that certayne people
of peruerse disposition, haue sowed a-
mong you some poyntes of doctrine co-
trary to the holy saythe, commanding
men to abstayne from working vpon
the *Sunday*: Whom what els may we call
than preachers of *Antichrist*, who at hys
comming will cause men to rest from
all labour, both vpon the *Saturday* and
Sunday too.

This Canon doth plainly condemn
the doctrine of the *Papistes*, which
hold opinion that men ought to do no
manner

C. peruenit.
de consec.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

dist. 3.

for the Protestants. 44

maner of worke vpon the Sundayes
nor on the holidayes throughout the
whole yere. The protestantes doe, (in
deed) confesse, that the Sunday ought
to be imployed rather in the seruice of
God, than in any other kinde of tra-
uell. And that it is good to obserue y
order, to the intent that by resting on
y day, folke may be the better able to
go throug with their worke vpon al
the other dayes of the weeke: But to
binde mens consciences to that order,
were no better than to make them
Jewes.

And although the Romish Catho-
lickes finde fault with men for labou-
ring vpon the Sundaies and the o-
ther feastedayes: yet doe they suffer
blurers and marchauntes to vse their
trafficke, and to make bondes, bar-
gaines, contractes, paymentes, and
receits of money vpon their holidayes.
So as it is commonly scene, that the
tymes which are cholen for the ma-
king of Obligations and such other
bondes and bargaynes, be the Sun-
dayes, and the other feastdaies: And
that the times appointed for paymets
of money, are generally vppon the
feastdayes.

¶ Iiii,

And

An apology

And yet if now a dayes, any pooze protestant should laboꝝ sixe dayes of the week in the fieldes, oꝝ in his shop to obay God and to mayntayne his pooze family: by and by they will cry out that he is an heretick, and worthy to be burnt oꝝ banished. And why so? Is it heresy to obay God? Now whe when men vse such speeches, is it not all one, as if they called vertue, vice: and white, black? Therefore let them hardily know, that their spewing out of such speeches, is agaynst God himselfe, who will one day well cause them to feelee his terrible iudgement, and make them know that hee is ielous of his honoꝝ, and a reuenger of the despight done to his commaundements. The ninth commaundemēt also is corrupted by the Catholick sophisters, for God doth utterly and simply forbid to lye: And they are of opinion, that it is lawfull to lye for a good intent: And not onely to tell a lye by reporting some vntueth, but also to break both promise, and oth to: which is contrary to naturall reason whereby the lawe of all nations hath bene brought in, which willet that both the publicke and priuate promise should

The Papists
corrupt the
ninth com-
maundemēt

for the Protestants. 45

Should be religiously obserued & kept
for the maintenance of humane soci-
ety.

And it is also contrary to the word
of God, which not onely reproveth li-
ing, but also threatneth the lyer with
damnation, and commaunderth vs to
keep our promise, euen though it bee
to our owne disadvantage. Also
it is contrary to the canon law, which
sayth that all kinde of lyes are sinne,
and that we ought to keep our othe &
promise, euen with our enemies as
gainst whom we make warre. For as
the Canon sayth expressely: Men ought
not to seeke peace to the ende to make
war, but to the end to gayne peace. And
I would to God y^e the Romish Ca-
tholicks had well obserued these Ca-
nons. For then had not we frenchmē
falne into the calamities, and ruine
which we now bee fallen into.

The other commaundementes
likewise, haue bene greatly corrupted
by these Sophisters, which name the
selues catholicks: As namely the se-
uenth commaundement, (which for-
biddeth Adultery) hath bene corrup-
ted by the goodly counsell of Tollesse,
and by Isidorus which sayeth thus: A
chri-

Promise &
sayth ought
to be kept
inuiolable
to all men.

C. primum.

22. 9. 2.

C. Noli, 13.

9. 1.

The seventh
Commaun-
dement cor-
rupted by
the Papists.

An apology

*C. Christ.
dist. 34. c.
meretrices.
32. 7. 4.*

christian may not haue two wiues, nor
moe than two; but one onely. But if he
haue not a wife, he may haue a Concu-
bine: which doctrine the Pope & his
bpholders haue Canonised and con-
firmed: thereby the better and more
easily to maintayne their shamefull
Lechery, notwithstanding that the
seueth commaundement, and also the
auncient Canons prohibit all dwel-
ling or matching together of mā and
woman, sauing onely in marriage.

wherefore, (for a conclusion vpon
this poynte,) it appeareth open-
ly that the Protestauntes retayne
Gods Commaundementes in their
purenesse and soundnes, without ta-
king aught from them: whereby it
is euident to be sene, that their doc-
trine is the best, the aunci-
entest, and the fardest
from error according
to our forsayd
maximes

(. .)

Of

for the Protestants. 46

 Of the Sacrament of Baptisme.

The vii. chapter.

*A*lthough the Romish Catho-
lickes holde opinion that there
are seuen sacramentes: yet not with-
standing to auoyd tediousnes, wee
will speake here but of two: That is
to say of baptisme, and of the Lordes
Supper.

As touching Baptisme, the Catho-
lickes and the Protestantes do well
agree in the principal poyntes: which
is, that it ought to be done in y^e name
of the Father, and of the Sonne, and
of the holy ghost, wth the sign of water.

But they doe differ very much in
the other poyntes and ceremonies: for
the Catholicks beleue that if a childe
dye before he be baptised, he cannot be
saued: and that in case of necessity, wo-
men may Baptise. And they woulde
haue Baptisme ministered with con-
sured water, such as had bene kept all
the yere in a vessell, (which they call a
font) within the Church: affirming
that the euil spites be consured to go

An apology

out of the bodie of the little Infantes which are baptised: And y they muste be held all naked ouer the fonte in the tyme of the christning, and that both salte and spirite should be put into the mouthes of y babes: Al which things the Protestaunts do vterly disallow because as touching the infans which die vchristened, if they belong to Gods election, (which goeth both before their natiuitye & also before they conception) they be with him and are partakers of his saluation, although they die vnbaptised.

For Gods election cannot be disappointed. Besides this it is not their fault if they be not baptised, but the negligence of their Parentes, or by chaunce of soden death.

And as concerning women, their sect and nature doth exclude them frō publick charges, which onely belong vnto men. And therefore are they altogether vnnecesse, either to preache in Churches, or to Minister the Sacramentes. And touching the children of Infidels, it is not reasonable to receaue them into the church to be members of christ, vntil they acknowledge him to bee their heade, and make

enc.

confession of their saythe, and consequently be of convenient yeares, because that being bozne of vnbeleuing Parents, they haue no warraunt or witnes, that they belong to the covenant of God. Neither doe the protestantes allow the formentioned ceremonies: And their reason is, for that they beleue that god is the only cause whereof and whereby we receiue the benefite of generation, and the remission of originall sinne in baptism, without the ayd of hallowed water, or of any of the other Ceremonies. Nay, which more is, they take it to be a defiling of the holy baptism, to adde therunto any other ceremonies then the institution of God, & that it ought to be ministred purely and simply, according to his ordinaunce. For wee ought to doe this honour vnto God, namely to beleue that whatsoeuer hee hath ordeined is perfect, and y^e thereto there ought nothing to be added, nor ought taken away. And therefore it doth appeare, that in this poynte of Baptisme, the Doctrine of the protestantes doth much better peeelde God his due hono^r then doth the doctrine of the Catholickes.

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For the Protestantes mind not to restrayne the election of God to those onely which are Baptised, but doe extend it to the children of the faythfull, soasmuch as it is a thing very reasonable to be beleued, that if the fathers and moother be of the household of God, their children are so likewise. But the Romish Catholicks do hold on the contrary, y the children whiche die before they be baptised, be not of the household of God, although they Fathers and moother were.

Women
ought not
to baptise
children.

Agayne, whereas the Catholickes enable women to baptise (which they call christening) in doing wherof they committe vnto them one of the chiefe charges in gods house, to wit, the ministering of the sacrament wherby we be grafted into the bodye of Christs church, and made the members of his bodye and meyny of his household:) The Protestantes will not graunt to admit women into any of the publick charges in Gods household, specially seeing that euen by the ciuill lawes, (which in that poynt agree with the law of nature) women be disabled to take vpon them the executing of anye publick office, euen in the houses of

domini

for the Protestants. 48

dominions of earthly princes. More-
ouer whereas y catholickes, (as much
as in them lieth) not onely receyue
such into the church by baptisme, as
are saybles and haue no knowledge
of Christ, neither they nor their pa-
rentes, but also bestow baptisme vpon
bels after such a maner as they the
selues haue inuented for it: The Pro-
testantes canuot finde in their hartes
to defile Gods house so much, as to
receiue infidels into it, or to adowe
those to be the members of Christ, who
haue no sayth in them, neither them-
selues, nor their parentes, for asmuch
as it were to vnseemely a thing to a-
dow such a one for a member of a bo-
dy, as acknowledgeth not the heade
thereof.

Finally, the Protestantes yeeld
this honoz vnto holy Baptisme insti-
tuted by God, that they will in no
wise adde any thing to it besides gods
ordinaunce, nor defile it with spittle,
oyle, salt, coniuured water, and such o-
ther Ceremonies, As the Romishe
Catholickes doe. Besides this, the
word of God doth teach vs, y Christ
receiued little Childzen whiche were
not Baptised, and that he pronounced
of *Mark. 16.*
23. G.
Exe. 20. 8.
of 1. Cor. 7.

An apology

of them, that the kingdome of heauen doth belong vnto them, and that God doth promise his blessings vnto all the faythfull, and to their children, yea euen vnto the thousandth generation. So as those infantes shall neuertheles be saued (though they dye vncrystened) seeing they be compysed in the conenaunt of God.

Math. 18. 9.

Hebru. 9. 4.

The same word doth also teach vs, that Christ gaue commission of baptising and preaching, not to the holy virgin his mother, nor to any other of the women that resorted to his Sermons: but to his Disciples, and Apostles. And therfore women ought not to take vpon them to baptise, seeing that (as saith the Apostle) *None ought to*

AR. 3. 37.

48. 50.

Gal. 3. 27.

vsurpe any charge or degree of honor, without lawfull calling therunto. And the same word doth declare further vnto vs, that those, which doe not beleene in Christ, nor come of beleening parents, ought not to receaue Baptisme, forasmuch, as baptisin is no other thing, but the zeale of faith.

The manner
of baptising
in the tyme
of the Apo-
stles.

And lastly, the same word of God doth teach vs, that in the tyme of the Apostles, Baptisme was alwayes ministred with common water, That

is to say, without any charme or particular blessing. For the Apostles and disciples of Christ, did baptise men on the bankes of Rivers, or in the first water that they found fit for the purpose. Also it doth teach vs, that God is the God of the saythful and of their Children: So as little Infantes begotten and brought forth of beleuing or saythfull parentes, doe belong to God & to hys couenaunte, even from their moothers wombs: And so by consequence, their bodyes, (as is aforesayd) cannot be possessed with ill spirits. And therefore it is needles to dyspue them out by coniurations, as the priests of the Catholicks do. Like wise the Protestantes say also, that to hold the tender babes all naked ouer the font, (specially in winter) is often time a cause of their deach, and that those which do practise that Ceremonie, be oftē guilty of murder, which is forbidden by the commaundementes of God. Likewise they disallow & salte the oyle, the spittle, and the other ceremonies, as well for that they cannot but be hurtful to the little childre, as also because they be filthy and sode ceremonies, and haue no good in the

D.i. worde

Mat. 3. 6 &

Iohn. 3. 22

Gen. 17. 7

Deut. 5. 10

An apology

Saluation
dependeth
not vpon
baptism.

word of God. Also it appeareth by the
canons, that the saluation of men doth
doth not depend wholly vpon Bap-
tisme, but principallie vpon sayth.
These be the very wordes of the Ca-
non.

*C. Baptisms
& c. cathe-
cum. de con-
sec. dist. 4.*

S. Ciprian. (to proue that the torment
of death may stand in stead of Baptisme,) hath
grounded his argument vpon these
wordes of Christ spoken to the vn-
baptised theefe, This day shalt thou bee
with me in *Paradise*. In the examining
whereof more narrowly, I fynde that
not onely the suffering of death for the
name of Christ, but also the harty bele-
uing in him, and the confessing of him,
may supply the want of baptisme when
the party is so distressed by some extre-
mity of tyme, as he cannot haue the sa-
crament of batisme ministred vnto him.
And there followeth an other Canon,
which sayth that if a learner of the Cate-
chisme, (that is to say) such a one as is
but uewly entred into the doctrine of
the faith, and is not yet baptised) do suf-
fer martyrdom for the name of Christ,
he sayleth not to be saued, although hee
want Baptisme.

And the reason herof (as sayth the same
canons) is, because that in this case, such

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as haue not receiued the sacrament of Baptisme, haue not wanted it through pride or disdayne, but through inforcement of necessity.

In likewise it is forbidden by the *C. Mulier*
 Canons, that women, (how wise so *de conf. dist.*
 euer they bee,) shall either preach or *4.*
 baptise. It is true, that herunto they
 do ioyne this one exception, (which is)
 if it be not in case of necessity. But if
 it be graunted, (according to the truth)
 that the Infantes which dye unbapti-
 sed, be not therfore excluded from sal-
 nation: It followeth well, that no ne-
 cessity can be great enough, to dispense
 with women for intermeddling them-
 selues with the administration of the
 Sacramentes.

And truely in old time, (as the ca- *C. duo tem-*
 nons do witnes) Baptisme was not *pore. de co-*
 ministred ordinarily, but only at two *sec. dist. 4.*
 tymes in the yeare, namely at Easter,
 and at whittesontyde: which well be-
 wyapeth that they vsed no such haste,
 as that women shoulde bee fayne to
 meddle with the matter. Likewise it *C. Baptiz. d-*
 doth also appeare by the Canons, that *dos. de conse-*
 Baptisme was not ministred to the *sec. dist. 4.*
 infidels, but only to such as had faith,
 and did make confession therof when

D. II.

they

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they were of age to do it. And as touching the forementioned Ceremonies in deed there are some Canons, (how be it of the worst stamp) which do allow the. But the best and most auncient canons, do utterly disallow the. For by the auncient Canons, men are permitted to baptise in Riuer, in Sea, in fountaynes, and in euery other place commodious for that purpose.

C celebri-
tatem de
confe. dist. 3

These be the wordes of a Canon taken out of the decrees of Pope Glicio: Let the Gentiles that are come to the faith, be baptised in all seasons and all places fit for them, be it in Riuer, sea, or Spring, as being made cleane by confession of the Christian faith.

C. verus &c
Non dubito
de consecra.
dist. 4.

And by an other Canon it is well shewed, that wee ought rather to rest vpon the Baptisme of the couenaunt of faith, than vpon the Baptisme of water. For it sayth thus: The true baptism doth not consist so much in the washing of the bodie, as in the beleife of the hart, as the apostolicke doctrine doth teach vs, saying: They make cleane their hartes through faith. And in an other Canon going before, it is sayed that a catholicke not Baptised, (for it
pre

A man may

for the Protestants. 51

supposeth that one may be a catholick without being baptised) whiche hath an ardent zeale of deuine charity, is to be preferred before a wicked man that is baptised. As for example, (sayeth the Canon) *Cornelius* the Centener who was filled with the holy ghost before he was baptised, is to be preferred before *Simon Magus*, who was possessed with an vncleane Spirit after he had bene Baptised.

be a catho-
lick when
he is vnba-
ptized.

But if *Cornelius* hauing receiued the holy ghost, had not bene willing to be baptised, he had bene greuously guiltye of the despising of so excellent a sacrament.

By which canon it is easy to iudge that wee ought altogether to depend vpon that which the sacrament doth signifie vnto vs, and vpon the graces which god doth thereby geue vnto vs and not to set our mindes, vpon a sort of superstitious and vayne ceremonies as the Romish catholicks do in these dayes. For they may easely perceiue by the things aforesayd, that the doctrine of the reformed religion touching the sacrament of baptism, is better, more auncient, & further from

B. iii.

heresy.

An apology

heresy, than theirs is, according to our three maximes here before set downe to proue the points which are in question. Let vs now speak of the supper of the Lord.

Of the Sacrament of the holy supper.

The vii. chapter.

THe difference betwixt the Romish Catholickes and the Protestantes concerning the Supper of the Lord, doth consist in three points. The one, in the naming thereof: for, the Catholickes call that the keeping of Easter, which the Protestantes doe name the Supper of the Lord. But this difference of speaking importeth not much, for both of them are still a celebrating of the mystery of our redemption. True it is, that the Catholickes vse the manner of speaking of the old Testament: according to the phrase whercof, the feast of Easter (that is to say the passouer) was celebrated by the eating of a Lambe, which did represent Christ, in remembrance of the deliuerance of
the

for the Protestants. 52

the people of Iſrael, whom God had brought out of the thralldome of Egypt. But the Protestantes vse the manner of speaking of the new Testament, whereby the holy institution which our Lord *Iesus Christ* ordayned to celebrate the remembrance of his death and passion, and to make vs partakers of his body and bloud, is called the supper of the Lord. But we must not strine about words, so it be known that to keepe the Easter, and to celebrate the Lords Supper, are at this day one selfe same thing.

The second difference (which is much greater) consisteth in the substance of the Sacrament. For, the Catholics (at leastwise the schoolmen) vphold, that assoone as the priest hath spoaken the words of consecration ouer one hoaste, or ouer many, they change their nature presently, and are transubstantiated into the very body and bloud of *Iesus Christ*, in the selfe same greatnes & bignes that it was vpon the crosse: so as the bread of the hoast is the no longer bread, although the color, and the tast of bread remayn still therein. Their prooſe of this doctrine is, that when our Lord *Iesus*

H. iij.

Christ

An apology

C.Ego.de
const.pise.2

Christ did institute his supper, as he gaue the bread to his disciples, he said vnto them: *This is my body*. And in ge-
uing them the cup, he said vnto them: *This is my blood*. They proue it also by a Canon, which beginneth thus. *I heringarius, &c.* which Canon saith in expresse wordes, that after the consecration, the bread and wine become not only sacraments, but also the very body, and the very blood of Christ, And that the priest doth sensibly handle the same very bodye, and breake it. And that the faithful in eating the Sacrament with their mouthes, doe crash, and crush betweene their teeth, the very naturall body of our Sauour.

And vpon this doctrine they conclude, that we ought to worshippinge the bread of the supper, which they tearm the holy host. Because (say they) it is the very body of our Lord *Iesus Christ*. But the Protestants allow not this Transubstantiation of the bread into flesh, nor of the wine into blood, nor consequently, the worshipping of the, as though *Iesus Christ* were personally enclosed within the compasse of the host. For they say, that euery Sacrament is called a Sacrament, because
it

it is a signe of a holy thing. In so much that the outward signe is to be conceiued by the eye: and the thing signified (which is inward and spirituall) is to be conceiued by the mind: And that therfore in the holy supper, the bread and the wine are the signes which we see with our eyes & receue with our mouthes, but the body and the blood of our Lord *Iesus Christ* be the thinges signified, the which we comprehend and receue by the mind, as true spirituall foode ordained to feede the soule and not the body.

Now, to receaue and eate this spirituall meate, and to cause it so to digest in our soules, which are spirites, as it may geue them such nourishment as may make them liue euerlastingly like as the food it self and our soules that receaue it are spirituall thinges: so must the eating thereof be spirituall also. And to make this spirituall eating to become effectual: we must not imagine that our soules are removed from hence, and conueyed vp to heauen, nor that God leaueh his place in heauen, to come downe to vs heere below: for the minde of man doth well execute his workes, though the thing
that

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that it worketh vpon, be farre distant from it. As for example: we see how it doth truly and effectually vnderstand the thinges that are farre from it by distance of place, by meanes of the habilitie or power of reasoning, which serueth it as an Instrument to ioyne it to the thing that it worketh vpon, how farre of so euer it be by distance of place. And euen as reason serueth the minde as an Instrument to couple it to the thing that it ameth at in vnderstanding: euen so likewise doth faith serue the minde for an Instrument to receaue and take hold of the body and bloud of our Lord *Iesus Christ*, in the spirituall meate & drinke: notwithstanding that he be in heaue, on the right hand of his father, from whence he will not come vntill the last day.

This māner of eating then, which is done spirituallly by the meanes of faith, is no lesse reall, than if it were done carnallly by the mouth of the fleshy body, because the spirituall actions of the minde bee no lesse reall and true, than the corporall and fleshy actions of the body, which are perceived by the eyes.

The

for the Protestants. 54

The third difference touching the supper, doth consist in the manner of receiuing it. For the Catholiques (I alwayes meane & scholedēines) do hold opinion, that the lay people (that is to saye those whiche are no priestes) ought not to communicate, but only with the sacrament of bread, And that the priestes (as bepng more worthy) ought to communicate both with bread and wine. And yet least the lay people should be discontented with this partage, they say that the body of Christ is not without blood, but that the blood doth alwayes accompany the body, and that so by consequence, the lay people in receiuing the sacrament of the body, receiue also the sacrament of the blood. They hold opinion also, that the priest ought to receiue this holy sacramēt euery day: And that it is sufficient for the lay people to receiue it once a yeare, and that it is not sufferable that they should be touche the sacrament with their bare handes. But the Protestantes do in no wise allow such parting of it, nor yet their fond shift of consequencey, but hold opinion that the holy sacrament (as wel of the blood as of the body of Christ

An apology

Christ) ought to be distributed vnto all the saythfull, without any distinction of lay people or priestes, because that otherwise the supper of the Lord should not be celebrated whol, but by halfe deales: And therfore y it is good and necessary to receiue it as often as they may, that men may be the oftner put in minde of the excellent mystery of our redemption, and be made partakers of the heavenly foode whiche giveth euerlasting lyfe to our soules. Likewise they say that in asmuch as Christ sayd, *Take ye* (which is referred to the hand) and *Eate ye* (which is referred to y mouth): the saythfull ought to receiue the Sacrament into their owne handes, and the custome of the Primitive Church was to receiue the sacrament with their owne hands. as witnesseth *Eusebius*.

Eccle. hist.
lib. 6. cap. 33

Aburdities
that follow
Transub-
stantiation.

Thus you see in effect what the doctrine, aswell of the protestantes as of the catholiques is, concerning these three poyntes of the supper of our Lord, whiche are in controuersie amongst them. And now may a man easily iudge by comparing the one doctrine with the other, which of the two best yeld god his due honor. For
if

if the bread were changed or transubstantiated (as the Catholickes tearme it) into the very body and blood of our Lord *Iesus Christ*: it should follow by their doctrine, that he should come euery day down from heauen, to be handled and eaten of a Million of Priests, and to be bruised and crushed betwixt their teeth: yea, and that he might also be eaten of mice, and gnawen with wormes, which are thinges to much against reason, and too too intollerable to be heard. For it were a thing very vnbecoming the maiestie of the sonne of God, to be so commonly conceid through the hands, Mouthes, and Bellies of so many Priests, full often foule and filthy both in body and soule: And that his precious body should be subiect to be eaten of mice, and gnawen to wormes. And therefore the Protestants doe best praise Christ his due honor, for that they uphold that his body is gone vp into heauen, and there sitteth at the right hand of his father, and that from thence he neither doth nor will remoue, vntill the last day when he shal come to iudge both the quick and the dead. And therefore that our worship-

ing

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ing of him must be in heauen, and we must lift vp ovr hartes on high, and not worship him in the priests hands or in the pie. Likewise, they much more honor the supper of the Lord, than doe the Catholicks, because they doe so often celebrate the same, & that not by half deales, but wholly, utterly abhorring the broosing and crushing of the flesh and bones of our Sauiour betwixt their teeth, as a doctrine more meete for the barbarous people of *America* and the *Cannibals*, than for *Christians*. Neither will they (say they,) beleue the contrary of that which naturall sence doth teach vs, that is to say, that the things which we see with our eyes, and tast with our mouthes to be bread and wine, should be flesh and bloud. So nor that neither which is contrary to the order of Nature, namely, that accidents should haue an abyding without a substance fitt and conuenient for them to be in: or that a naturall body of a man, may be inclosed in so small roome as the bignes or roundnes of an host, for these things are contrary to nature. And if the Catholicks reply that God is almighty, and able to doe these things: the Protestants

testants doe answere, that doubtlesse he is of power to doe whatsoeuer he listeth, In so much that because God will neither sinne nor lie: we say he can neither lie nor sin. But our Lord meant so litle that his body after his glorification should receaue vnnaturall qualities: that cleane contrarywise he would haue his Apostles to iudge by the sence of their sight and feeling, that his body was a true and perfect naturall body, and not an imagined body. And although the effects of the Sacrament be thinges diuine, and supernaturall: yet are they not contrary to nature, as those are which depend vpon the doctrine of Transubstantiation. Neither can it be proued by the word of God, that the Sacraments or any other of the ordinances of God, containe any thing contrary to nature.

This doctrine of the Protestantes touching this Sacrament, is also evidently grounded vpon the word of God. For first of all, we doe say and beleue according to the articles of our faith, that *Iesus Christ* is ascended into heauen, from whence he shall come, not tenthousand times a day, but on-
ly

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48.3.11

ly once at the last day, when he shall come to iudge both the quick and the dead. which thing *S. Peter* declareth very openly, when (in speaking of the last coming of our Lord) he saith thus: Whom the heauens shall contain vntill the full setting of all things in perfect state, which God hath foretold by the mouthes of all his holy Prophetes, that haue beene since the beginning of the world.

Mat. 16. 11

And *Iesus Christ* himselfe also did wel geue vs to vnderstand, that we should not beleue that his body after his ascension should euery day return hither on the earth, nor remayne shut vp in boxes, when he said to his disciples, which found themselves grieved at the shedding of a little ointment vpon his body: *You shall not haue me alwayes with you.* And yet notwithstanding we must beleue, that by the efficacy of his grace, he will alway be with vs, as he declared to his Apostles, in sending them throughout the world to preach the doctrine of his grace, saying vnto them: *Behold, I am alwayes with you, euen vnto the end of the world.* And we must furthermoze consider that the body of *Christ* was made

Mat. 28

for the Protestants. 37

In all points like vnto the bodies of *Hebr. 4. 14.*
other men (except sinne) as the scrip-
tures do witnes: In so much that it
hath euer had, and still hath at this
present, a certain measure of greatnes
and thicknes; as the bodies of other
men haue. wherupon it followeth of
consequence, that his body neither is,
nor euer hath been, in any mo places
than one at one time.

And therefore when he celebrated
hys holy supper with hys Disciples;
the day before he suffered hys death &
passion; his body which sat at the ta-
ble, was not in y^e bread which he gaue
thetfor the nature of a true body doth
not permit it to be in any moe places
than one at one tyne. And if they re-
ply that a glorified body may be in
many places at one instant: the an-
swere thereunto is, that the body of
Christ was not the glorified but mor-
tall, at the tyne when hee celebrated
hys holy supper, & was put to death
the day after, and that the wordes of *Math. 17. 3.*
the holy supper cannot as now be true
in any other sort, than they were whe
he spake them and instituted the Sa-
crament. And therefore this replica-
tion is impertinent, and besides that

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Luk. 24. 39 it is vnttrue: for the body of *Christ*, hath not through his glorification, lost the qualities of a perfect body, whiche is to be felt, to haue flesh and bones, and to be containd within the compasse of certayne bowndes. And therefore when hee celebrated the holy supper, hys body was not in the bread which he gaue to hys Disciples, and much les was the bread transubstantiated into hys body. whereof it followeth, that these words of *Iesus Christ*, This is my body, This is my blood, ought to be vnderstood sacramentally, as if he had said, This is the sacrament of my body & of my blood: because that (as is aforesayd) y^e nature of a very true body in deede, permitteth vs not to vnderstand, that euery morsell of the bread which he gaue to his disciples was his owne natural body. Also y^e words which *S. Luke* and *S. Paul* vse in speaking of the Sacrament of his blood, do well declare that it is so to bee vnderstood.

Luk. 22. 20

1. Cor. 11.

25.

For they say not that *Christ* sayd This is my blood: but rather this cup is the newe couenaunt in my blood. Neuerthelesse wee must thinke it all one with the other speech, where it is sayd

for the Protestants. 58

sayd this is my blood, or els should *S. Luke* and *S. Paule* be contrary to *S. Mathew* and *S. Marke*, which were vngodly to beleue So that if it be graunted (as truth is) that to say this is my blood, is as much as to say this cup is the couenant in my blood: It followeth playnely that this maner of speaking, ought to be vnderstoode of the sacrament of his blood, or of the sacrament of the new couenant of his blood, which is all one, and cometh all to one sence.

For the bread and the witte of the supper, are the sacramentes of the body and blood of our Saviour Iesus Christe, and of the newe couenant which he maketh with vs: because y in receiuing this sacrament with our mouthes, our soules do also participate and receiue spiritually and really, the thing signified, which is the body and blood of Christ, in whiche participation consisteth the couenant which he maketh with vs.

And in very deed, Iesus Christ him selfe in speaking to his disciples of the eating of his flesh and of the drinking of his blood: (yea and of the suppet it selfe as the Catholickes expound it,) Jo. 6. 51, 52

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perceiuing them to be offended there-
at, tolde them that it ought to be vn-
derstood of a spirituall feeding, and
not of a crussing of his flesh and hys
bones betwixt their teeth, nor of a ca-
niballike kinde of drinking of mans
blond, as the catholicke scholemen of
these dayes do vnderstand it. Neither
ought it to seme a more straunge in-
terpretation of these wordes this is
my body, so say, this is the sacrament
of my body, thā to make the same in-
terpretation of a great sort of other
figuratiue speeches contained in
scripture.

As for example, where Christ sayeth
Iohn. 15. 1. I am the vine, and my Father is the hus-
Iohn. 10. 9. bandman, I am the gate. And agayne it
1. Cor. 10. 4. is sayd the rocke was Christ, The Lambe
Exo. 12. 43. is the passeouer, The circumcision is the
Gen. 17. 13. couenaint, The sacrifice is the clensing
1. Cor. 12. 12 of the law; and Christ is the church. For
Ephs. 1. 23. out of question, all these textes are to
bee interpreted figuratiuely. Thus
may you see that the doctrine of the
Protestauntes touching the holy sa-
crament of the supper, is ground-
ed vpon the pure word of God.

But now as touching the canons.
The Catholickes thinke, they make

altogether for them, and for the upholding & maintayning of their transubstantiation, as in deed there be of them which do, and chiefly the canon before alleadged, which is an abiuration that pope Nicolas caused to bee made at Rome, by one Beringarius a deacon of the church of S. Maurice of Angiers: by which abiuration they inforced this pooze man of Angiers to say and protest, that he renounced the doctrine that he had holden aforesetime wherby he had maintained that the bread and wine of the sacramēt remained bread and wine stil after the consecration, & that the body and bloud of our Lord Iesus Christ could not be handled in the handes of men nor, eaten with their teeth: Declaring that contrariwise, he there allowed the doctrine of the Romish church and of pope Nicholas, that is to wit, that after the consecration, the bread and the wine doe chaunge and transubstantiate themselves into the very body and bloud of our Lord Iesus Christ, and that the priest in putting the sacramēt into the mouthes of the saythfull, doth sensibly handle Christes very body it selfe, and that the saythfull doe crowze

c. Ego Beringarius de consec. dist.

An apology

and craſſe it betwixt their teeth. But
agaynſt this goodly abuſuration rac-
ked by pope Nicholas and a hundred
and fouretyne biſhops out of this poſt
Deacon whom they helde amongeſt
them in their clauces, there are many
other canons to be oppoſed, which are
of a better ſtampe. Thus ſayth one of
them which is taken out of S. Augu-
ſtine, wher he interpreteth theſe woꝛ-
des of the Lord, The wordes which I
haue ſpoken vnto you are ſpirit & life:
meaning of the eating of his fleſh and
of his bloud. Theſe wordes (ſayth he) are
ſpirit and life to thoſe that vnderſtande
them ſpiritually: But to thoſe that vnder-
ſtand them carnally, they are neither ſpi-
rit nor life. You ſhall not eate this bodye
that you ſee, neither ſhall you drinke the
bloud which they ſhall ſhed that ſhall
crucifye me: the thing that I commend
vnto you, is a ſacrament: If yon vnderſtād
it ſpiritually, it will quicken you, the fleſh-
ly vnderſtanding thereof auayleth no-
thing at all. Afterwards he concludeth
thus: The Lord ſhall be ſtill aboue vn-
till the end of the world, but yet in the
meane while his truth ſhall remayn here
amongeſt vs. For it muſt needes be that
the body wherein he is riſen agayne, is

in

*2. Prima
quidem de
conſec. diſt.
2.*

for the Protestants. 60

in a place certayne, but his truth is spread
euery where throughout the worlde.

And to shew that the flesh of our lord
is not crushed so betwixt the teeth as

Beringarius sayth in his aburation:
here is an other canon taken also out

of *S. Augustine*, which sayeth thus. To
what purpose doost thou prepare thy

teeth and thy belly: beleue and thou hast
eaten: for to beleue in the Lord, is to eat

the bread, and to drinke the wine, who
so beleueth in him, eateth him. And an

other Canon following sayth thus.
That which is seene and perceiued with

the eies, is the bread and the cuppe: but
as in respect of sayth (which seeketh to

be taught) the bread is Christs body and
the cup is his blood. And because the

receiuing of the sacrament is spiritu-
all: It followeth, that at that supper

the wicked receiue but the signes one
ly, & not the things signified, whiche

are the spirituall meat of Christs bo-
dy and blood.

And the same is auowed by an other
Canon which sayth: He that agreeth

not with Christ, eateth not his flesh, nor
drinketh his blood, though he receiue

the sacrament to his vtter vndoing and
damnation. By these Canons it ap-
peareth

*c. Vt quid
paras deus.
de consec.
dist. 2.*

*c. Qui man-
ducant. de
consec. dist.
2.*

*c. Qui dis-
cordat. sbie-
dem.*

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peareth plainly that transubstantiation is reprobued and condemned, and so by consequence the locall worshipping of the body of christ in the sacrament of the bread and wine. But before I passe out of this matter, I will

An. de doct.

Christ. lib. 2

cap. 10. 16.

alledge one text of S. Augustines, which is so cleare and fitte to confute this transubstantiation, as is possible.

For first of all, (that men may learne to know what manner of speeches in the scriptures are to be taken figuratiuely and what are to be taken according to the letter) he setteth downe this rule which is a very notable one.

A rule
wherby to
know figuratiue
speeches from
playne speeches.

If there be any thing (sayth he) so spokē in Gods word as that it can not properly agree with the comelines of good manners, nor with the trueth of sayth: you must take the same to be figuratiuely spoken. Afterwardes to make this rule plain by examples, he sayth these very wordes. If then the maner of speaking be a precept, so as it forbiddeth any crime and misbehauour, or commaundeth the thing that is good, and behoueth full: such maner of speaking is not figuratiue. But if it seeme to commaund an euill fact, or to forbidde the thing that is good and behouethfull: then is it spoken

figura-

for the Protestants. 61

figuratiuely. Vnlesse you eate the fleshe of the sonne of man (sayth our Lord) and drinke his bloud, you shall haue no life in you. By this maner of speaking he seemeth to commaunde a cruelty and an euill facte, in eating of his fleshe and drinking of his bloud, therefore it is a figure wherby we be commaunded to become partakers of the passion of our Lord, and to imprint gentlie and profitably in our memories, that his flesh was maged and crucified for vs. **The Scripture sayeth likewise.** If thine enemye hunger feede him, if he be a thirst geue him drink, no doubt but in this case he commaundeth a good deede. But wheras it followeth, for in so doing thou shalt heape coales of fire vpon his head: forasmuch as thou mayest thinke that he commaundeth a malicious deed: doubt not but that this manner of speache is figuratiue, and that those werdes may be taken two manner of waies, the one to do hurt, the other to do good. Thou oughtest therfore rather to construe them according to charitye than otherwise: and by those burninge coales, to vnderstand the burning sighes of repentaunce, wherby the pride of the party is healed, in that he repenteth himself to haue bene an enemy to such a one

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as releueth his misery and necessity. Also it is written, who so loueth his soule shal lose it. Now, It is not to be thought that he forbiddeth so requisite a thing as the sauing of a mans owne soule, but that this speache ought to bee taken figuratiuely. He shall lose his soule, that is to say, he must suppressse and forsake the froward & vntoward dealing, wherunto his mind is now geuen; by meanes wherof he is so greatly wedded to these temporall things, that he hath no regard of the euerlasting things. Agayn it is also written, Shew mercy and receiue not the sinner. The latter part of this sentēce seemeth to forbidde a good deed, for it sayth, receiue not the sinner. Vnderstand therefore that this is spoken by a figure, taking the sinner for the sin, to the ende that thou admit not any sinne.

Thus haue you heard the very wordes of S. Augustine, which doe very well declare vnto vs (as well by the rule as by the first example which he setteth downe) that the eating of flesh and blond of christ in his supper, ought to be vnderstoode spirituallly & sacramentally, and not after the manner of the cannibals (which is utterly boyd of all humanity and good manners)

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ners) as these transubstantiators would make vs belene.

And whereas the catholickes uphold, that this sacramēt ought not to be distributed vnto the lay people but by halfes (which they doe terme vnder one kinde) the same is expressly condemned by their owne canons, as his treason towards God. For you shall here what a canon sayth, which is taken out of the decrees of Pope Gelasius.

It is done vs to vnderstand, that some hauing receyued the holy sacrament of the body, do abstayne from the cup of the holy bloud, which thing they ought not to do; for in asmuch as it is euident, that in so doing they entangle them selues (in I wot not what a kind of superstition) they ought to receyue the sacrament whole together, or els to abstayne from it altogether. For the deuinding a sunder of one selfe same mystery, can not be done without great trechery. And furthermore where as the most part of the lay catholikes, do content them selues with the receyuing of the sacrament ouely once a yeare, (which is at Easter) they are condemned by the canons, which declare that those
are

The supper
ought to be
receiued in
both the
kinder.

*e. Comperi-
mus. sibi dant*

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*a. Seculares
ibidem.*

are not to be taken for catholikes,
which receyue not three times in a
peare. These be the very wordes of a
cannon taken out of the counsell of
Agatha. The laye people which receyue
not the Lordes supper, at Christmas, at
Easter, and at whitfontide, let them not
bee taken ne reputed for Catholikes.
Thus may all men perceyue & iudge,
with what manner of passion these
catholikes are caried away, which do
so boldly condemne the Protestants
as heretiques for their doctrine con-
cerning this poynt of the supper of
the Lord, and so do spitefully name
them Sacramentaries, as though they
denied this sacramēt. For in so doing,
they do also vnawares condemne
their owne cāons, which otherwise
they esteeme so greatly, that many of
them do attribute more authoritie vnto
those Cannons, than to the holy
scripture: saying that they be the de-
terminations of the holy mother
church, wherunto they ought to sticke
because the scripture is to obscure, and
may be taken both wayes. But in
dede it is nothing so: for the scripture
hath but one sence, which is easy to be
found out of a man that is willing to
learne

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learne by conferring one text with another. But the canons are in many cases quite contrary one to another. I know full well that too shift off these contrarieties, the schole men say that we must always hold vs to those that were last made. But I answer them that that is asmuch to say, as we must alwayes hold vs to the worst. For every man of sound iudgement may always easely perceyue, that the ancient canons are better than those of latter tyme.

And further, to abate the authority of their canons by their canons theselues I say, that the canons do will vs to serch the vnderstanding of the obscure textes of the scripture, in the scripture it selfe. And those which seeke it elsewhere, are the very scholemasters of errour. These are the very wordes of a canon. What is more vngodly, than to hold an vngodly doctrine, and not to beleue those that are most wise and learned? But all such do fall into this kind of ignorance, as make not their recourse to the wordes of the Prophets, to the writing of the Apostles, and to the authority of the Euangelistes, to learne the knowledge of the truth in any obscure poynts

*c. Quid au-
tem, 14. q. 3*

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poynnt, but will needes trust to their owne wit And therefore they become schole-maisters of errour, because they list not to be disciples of the truth.

which cannon in very deepe, doth deeply in few wordes condemne the scholedeuines that make more account of the authority of y^e Cannons and doctours of the church, than of the very text of the scripture, which they account to be to obscure. And true it is, that some textes of the scripture, are in some places very darke: howbeit there is no text so obscure, but it may be made playne by other textes of the same scripture, Specially if they resort (not to the cannons and decrees, but) to the Hebrue text for the the olde testament, and to the Greeke text for the new testament, as S. Augustine doth teach vs, who sayth in this wise. Such as vnderstand the latine tongue, must for the better vnderstanding of the whole Scriptures, haue the knowledge of two other languages more; that is to wit, of the Hebrue, and of the Greek, to the end they may haue recourse to the very fountayne of the originall coppies, when the diuersitye of the Latin translations doth breede any doubt

Aug de doc.

Christ. c. 11.

C. St Venerū

lib. 9.

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doubte. And hereto accordeth a Canon which sayth thus: Like as the trueth of the things that are containd in the old Testament, ought to be examined by the Hebrue books: Euen so the truth which is written in the new Testament, ought to be made playne and cleere by the Greek bookes.

I beseech you what can be braied against this Canon, by the whole heerd of these Asses, which are so bold as to say, that the Hebrue and Greeke tongues be the Languages of Hereticks, and therefore doe utterly reject and condemne them. Do they not by the same meanes, condemne the canons and auncient doctors? And if they condemne them: Are they to bee holden for good Catholickes?

well: let vs come now to speake of the Masse.

Of the Masse.

The viii. Chapter.

THe difference betwixt the Masse and the Supper of our Lord is great. For, the Catholick schoolemen which vnderstand what the masse is, (for all of them vnderstand it not) doe say

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say, that it is a Sacrifice, whereby the
Priest offereth vp the body and the
bloud of our Lord *Iesus Christ* vnto
God, for the soule health, both of the
quick and of the dead: which Sacri-
fice is accompanied with diuers other
parcels as accessaries: that is to say,
with diuers prayers, and diuers texts
taken out of the gospels and epistles
of the new Testament, and with di-
uers verses taken out of the *Psalmes*
of *Dauid*, and other bookes of the olde
Testament, and interlarded throug-
hout with many and diuers Ceremo-
nies. And this goodly omnigathered
harb bene patched together at many
& sondry tymes, by dyuers popes.
And that is the cause why the Catho-
lickes do put the masse among the co-
maundementes of their holy mother
Church. For this commaundement,
Thou shalt heare masse vpon the Son-
dayes, and vpon other feastfull dayes
iniointed, is the first commaundement
of the Church of Roome. But also,
the supper of our Lord, It is no sacri-
fice, but an holy bancket, which is pre-
pared to put vs in mynde of thonclpe
and soueraigne sacrifice, whereby our
Lord *Iesus Christ* himselte was once for
all,

all sacrificed for our redemption', and to make vs partakers of his body and bloud, by the spirituall and effectuall eating thereof: So that there is noe more likenes betweene the celebrating of the Lorders supper and the celebrating of the masse, than is betwixt geuing & taking, which are things far differing. For, in the supper, the sayth full receyue the body and bloud of Christ: but in the Masse, the Priest grutch, or offereth vp Christ wholly vnto God the Father, as an host of sacrifice.

Now it must needes be granted, that in this poynt of the Masse, the catholikes and the protestantes doe utterly disagree. And that the same disagreement is the principall cause, why the Catholicks do so extremely hate the doctrine of the sayd protestants. For they esteeme the masse to be one of the principall poyntes of the Christian religion, and therefore think it very straunge, that the protestants should be so bold as to reiect it, sayth it hath durd so long tyme, and is composed of so many good things, drawe out of holy Scripture, the whiche the protestantes seeme to reiect, in reiect-

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tyng the texts that are taken out of it;

In deede these reasons geue some likelyhood wherby to iudge so, without hearing the other partye. But if the Catholickes will vse a little patience, and here the replies of the Protestantes: they shall not finde them so boyde of reason as they thinke. For first they say, that the onely sacrifice, wherby Christ hymselfe was sacrificed once for all, is more than sufficient for the saluation of the whole worlde. Yea & though he had shed but one onely drop of his precious bloud vpon the crosse: It had bene sufficient to haue satisfied the Iustice of God his father; and to walsh away the sinnes of all men, which should be bozne into the world in an hundred thousand yeres, if the world should last so long, for that inasmuch as he was the sonne of god, the dignity of his priesthoode and the infinite greatnes of his Sacrifice, are of sufficiency and worthines inough and more than inough, to doe away the innumerable sinnes of all men hereto bozne, or hereafter to be bozne. And therfore it is great outrage (say the Protestants) to our Sauour, to crucifie hym new agayne (as they do
in

in the masse) to obtayne remission of sinnes , and lyfe everlasting , for the quick and the dead. for it is all one, as to say, that bys onely once sacrificing of himselfe, is not sufficient to take away our sinnes , and to obtayne vs lyfe everlasting , because that if they held it for sufficient and perfect, (as in truth it is) it should follow , that it were in vayne to do it any more.

And is it not a great blasphemy, to say that the oblation and sacrifice of the death and passion of our Lord *Iesus Christ* is not sufficient for the salvation of the whole world? Truly it is not to be doubted, for although it be neither available nor applicable to any other, than to such as beleue in him: yet notwithstanding his sacrifice is more than sufficient to save all the world. And furthermore whereas the Catholicks (at the least with the simple common people) imagine that the Protestants in rejecting the masse, doe tricke the holy Sacrament of the body & blood of our Lord *Iesus Christ*, they decryue themselves greatly: for contrariwise, the Protestantes hold the same sacrament in his true perfection, as we have shewed in the Chapter going

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before. Neither do they reject the texts
that are thrust into the Masse and be
taken out of the holy Scripture: but
they like much better to read & learn
them in the bible it selfe, than in the
Massebooke. Neither do they reject
the good prayers which are mingled
in the Masse: but they say it is much
better to pray to God with a conyugal
prayer, for princes & magistrates,
for the shepheards of the church, for
the necessities of all the people, for the
remission of sinnes, for those which
are sick and afflicted, for the conserva-
tion of the faithfull, for the enlighte-
ning of the ignorant, and for the ad-
vancement of the kingdom of Iesus
Christ, as they themselves doe than to
say an *Oratio* of particular prayer for
euery of these things as the priest
doth in his masse; which saith now
one *Oratio* for himselfe, and by and by
another for the Pope, and another a
third for his benefactors, and for those
that are departed, and often times for
byute beasts, as is done in the Masse
of S. *Anthony*.

For besides that the most part of
the prayers in the masse be not allow-
able

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able by the word of God: It is certaine that men pray more hartely, more aduisedly, and with greater zeal when the prayer is continued to the end without interruption, than when it is sayd by lumps with often interruption.

Besides this, the people which do harken to the Priestess *Oramus*, cannot see their mindes well vpon the prayer which he is saying, because they vnderstand it not, nor often times the Priest himselfe.

To be shorther therefore, by this doctrine of the Protestants, God is better honored, than by the doctrine of the Catholics. For the Protestants are not admitting any other sacrifice than that which our Lord *Iesus Christ* himselfe did make of his own body vpon the crosse, which sacrifice they esteeme to be very sufficient and perfect for our saluation, doether by praise the honor and the effect of our felicity, vnto our Lord *Iesus Christ* onely, whereas the Catholics doe attribute parte of his honor to the Priest, and parte to the sacrifice of the Mass.

Likewise the Protestantes doe much better honor God, in learning

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The only sacrifice of
Christ is
our salua-
tion.

Heb. 9, 11,
12

the texts of Scripture in the Bible is
selfe, which is the very originall ac-
cord of his will: than those which wil
needes learn them in the Schoolebook,
where they be confusedly packed and
vnaptly applyed. And now to shew
that the doctrine of the Protestantes
(which admitte the only Sacrifice of
Christ, and reiect the Sacrifice of the
Mass) is evidently groundes vpon
the holy Scripture, there needeth no
other witnes than the Apostle to the
Hebrues, For, first he doth testifie vnto
vs, that there is none other Sacrifice
for the remission of mennes sinnes,
but *Iesus Christ* only, and that he him-
selfe by his own blood, hath obtained
for vs an euerlasting redemption: For
thus he sayth: Christ being become the
high Priest of the good things that are to
come, by a greater and more perfect Ta-
bernacle not made with hands. That is
to say, not of this building, nor by the
blood of Goates and Calues, but by his
own blood, is entered in once into the
holy place, and hath found eternall re-
demption. And to the end we should
not thinke that *Christ* is no more a
Quest, but that although he was once
a Quest, yet as now he hath resigned
that

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that office vnto others: The Apostle testifieth that he is a Priest still, and euer shall be, saying thus of him: Thou *Heb. 6. 4.* art a high Priest for euer, after the order *5. 6.* of *Melchizedech*. And because we shold not thinke that there shold be any other priest thā he: the Apostle teacheth vs y there may be none other, in that he saith that no man may take the honoꝝ of high priest vnto himselfe, except he be called of God, as *Christ* was called to that office by his Father. These be his very words: No man may take that honor vpon him, but he shall enioy it, which is called of God, as was Aaron. Neyther hath *Christ* presumed of himselfe to be made high Priest, but he hath bestowed that dignity vpon him, which sayde vnto him; Thou art my sonne, this day haue I begotten thee.

Now as we are taught by this text, that neyther there is, noꝝ ought to be any mo then one Sacrifice for the forgiveness of sins, that is to wit, *Iesus Christ*, which is and shalbe the high priest for euer: So are we taught also by other texts, that there is but one only Sacrifice once offered for all sinnes, and to obtrayn euerlasting life, which is, the death and passion of *Iesus Christ*

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Hebr. 10. 10
24. 18.

Christ our Saviour. And that we need none other Sacrifice for the remission of our sinnes but only that. This is the very text of the Apostle, which is so playn and cleere as nothing can be moze. By the which will we are made holy, even by the offering of the body of *Christ* once for all. For by that one offering hath he made them perfect for ever, which are to be sanctified: & where remission of sinnes is, there needes no more Sacrifice for sinne.

Which words of the Apostle are a very definitive sentence pronounced against the Masse. For if there be no moze offering for sinne, what shall become of the masse, seeing it is no other thing in substance (as the very words of the consecration doe declare) but a Sacrifice and an offering for the forgiveness of the sinnes of the quick and the dead? And in very deepe the Catholick Schooleme not being able by any meanes to rid themselves of these textes which are so playne and cleere, do say for their refuge, that the Masse is not a very Sacrifice in deed, but a remembrance of the only and true Sacrifice of our Lord *Iesus Christ*.

But the answer to this shift of desirant

descent is very easie. For seeing they doe maintayne that the very body of *Christ* is in the mas, and that the bread of the singingcake is changed into his very body, and the wine into his very blood: And that they breake his body in peeces, and offer vp both the body and the blood in Sacrifice vnto God: It followeth of necessity, that their opinion is, that it is a very Sacrifice and not a remembrance only.

On the other side, the protestants doe say that the remembrance of the true Sacrifice of *Iesus Christ*, ought to be done by celebrating his holy supper after the same maner that he hath appointed it. For he hath ordayned that his Supper should be celebrated by many at once, because it is a sacramentall communion of the body and blood of our Saviour, by the which we are made one body, and as it were one loafe in *Iesus Christ*, & become partakers of one selfsame bread of everlasting life.

These are the wordes of *S. Paule* upon the same matter: Is not the cup of blessing which we blesse, a partaking of the blood of *Christ*? And is not the bread which we breake a partaking of the

1. Cor. 10.

16. 17.

An apology

the body of *Christ*? For we that are many are one loafe and one body, because we be al partakers of one bread. By which text it appeareth evidently that the remembrance of the Sacrifice of our Saviour ought to be used in celebrating the holy Supper by many together, accordingly as when he did institute and celebrate it with his Disciples, they were many together. And so consequently it followeth, that the Masse neither is, nor can be a true remembrance of the sacrifice of *Christ*, seeing that none taketh part of it but the priest him selfe. Now let vs come to the Canones:

The Canons which we haue alleaged in the former Chapter, when we spake of the Lordes Supper, doe sufficiently confute this Transubstantiation (which is the very principall parte and foundation of the Masse:)

Aburdities
rising of
Transubstantiation.

And therfore we will speake no more of that point. But I will speake of certain difficulties, into the which the Transubstantiation hath led the schol diuines, as it hapneth commonly (according to the saying of the Logicians) that in admitting one absurditie, there follow many moe. The schol
doctois

doctors hauing once granted that the bread and wine in the Masse, are Transubstantiated into the very body and blood of our Lord *Iesus Christ*, are greatly troubled how to resolve diuers other questions; which haue growen vpon the same matter. Pope Innocent the third reciteth one of them, which he sayeth was greatly debated amongst the Schole doctors, (howbeit in such sort, as they knew not how to determine it) That is to witt, whether the water which the priest putteth into the chalice with the wine, be transubstantiated into blood or not; for they imagine, that water must needs be put into the chalice where the wine is, because it is written that out of the side of our Lord *Iesus Christ*, there did issue both blood and water.

Notwithstanding, their opinion is, that there ought to be more wine than water. For Pope Bononius the third, did sharply checke a certayne Bishop, who in singing masse did put more water in his chalice then wine: whereupon grew a great disputation amongst the Schole diuines, as Pope Innocent, reporteth. For some of the

C. Cum
Martha
quesiuit.
extr. de ce-
lebr. Miss.

C. Pernici-
osus, extr, co

held

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held opinion, that the water was not Transubstantiated into wine, but remayned naturall water still, bicause (say they) there was water in the blood which issued out of the side of our Lord Iesus Christ, when he was upon the Crosse. And therfore, seeing that the wine in the Chalice at the masse tyme, is Transubstantiated into the very blood: it must needs be, that the water remayneth water still, to the ende that there be an answerable resemblance, as well of the water as of the blood. Others sayd, that although it were graunted that water, must needs remayne still in the Chalice with the blood, yet notwithstanding it must alwayes be beleued, that the water which the priest putteth into the Chalice, is turned into the selfe same water which issued out of the side of our Lord Iesus Christ. which opinion seemeth to haue most shew of wit, and most proportionable resemblance agreeing to the matter, though at the first sight it might seeme an absurde thinge, to saye that water is turned into other water. For looke by what reason the wine is transubstantiated into the very blood, by the

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the same reason is the water changed into the water.

The third opinion is taken out of *Galen*, and other Physicians, which say that mannes body is compounded of foure humors. That is, of blood, of flegme, of melancholy, and of choller: and therefore (say they that are of that opinion) it is very like, that when the Evangelist sayd, that with the blood there issued water out of the side of *Iesus Christ*, he meant that there issued out steame, which is a watry humor: whereupon they doe conclude, that in the Masse water was changed into steame. But this opinion was condemned by the sayd Pope Innocent, in a letter which he sent to the Bishop of *Ferrara*.

C. in quad.
extr. de co-
leb. Miss.

The fourth opinion is of such as uphold that the water also is changed into blood, as well as wine. which opinion the said Pope Innocent granteth to haue in it, not most truth, but most likelihood of truth: Because (saith he) water is often times in the Scripture taken for the multitude of the people: so as the vñion which is made betwixt the water and the wine by the transubstantiating of the same water

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water into wine, doth signifie vnto
vs the true kinsing together of *Christ*
with his people, by such a bonde as
cannot be broken. Truly, a reason
drawen out of a quintisens of the sub-
tilties of *Scotus*, otherwise called *Duns*.
Marke here the goodly questions, or
rather the sonde and heathenish dora-
ges, wherein the Schoolemen and the
Popes haue wrapped them selues, by
the meane of their Transubstanti-
ation.

Likewise also they finde them-
selues greatly cumbered in answering
these other questions: that is to wit,
If a mouse or a rat doe happen to eate
the Sacrament of the host, whether
he eat the very body or the accidents
only. Again, whether the Accidents
can be without a subiect, and whether
Accidents can be eaten or no. Also,
whether the Accident without the sub-
iect may haue the tast of the wine, and
geue nourishment to the body: and
such other vaine questions, wherof
they can geue none but very absurde
resolutions, because the presupposing
of transubstantiation, is nothing but
absurditie.

Besides this the Canons say not
that

for the protestants. 72

that our Lord *Iesus Christ* did ordayne the Masse, but they affirme that it was *S. James*, and *S. Basil*. for these be the wordes of the Canon: *Iames* the brother of our Lord according to the flesh (who had the first charge of the Church of Ierusalem) and *Basil* the Bishop of Cæsarea (whose knowledge in the Scripture hath been renowned throughout the world) haue brought vnto vs the celebrating of the Masse. But yet neither *S. James*, nor the other Apostles, nor the Euangelistes, haue at any time spoken of the masse in their writings: so as there is no likelihood of truth in the report of this Canon, that *S. James* should be the inuenter of the Masse. Neither were it to any great purpose to say that onely *Iames* of all the other Apostles, was the first soder and setter vp thereof. For, had it been a good thing, the rest of the Apostles would haue allowed it as well as he: and not being good, he would haue allowed it no more than the residue did. Besides this, *S. James* hath no more spoken of it in his Epistle, than the other Apostles haue spoken of it in theirs. Neither is it to be believed that any of them would adde

aught

The inuention of the Masse fathered vpon *S. James*, & *S. Basil*.

C. Iacobus de consuet. dist. 1.

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ought to the ordinances of Christ their
Master.

C. nocte. de
Conf. dist. 1

C. nocte. de
Conf. dist. 1

C. Ecclesi.
dist. 2

C. Saera. de
conf. dist. 2

C. val. 2. co.
dist. 1.

C. Apost. co.
C. Pacem

igitur co.
dist. 2.

Io. Stella ve
netus de vi
tis Pontific.

And as for *S. Basil*, the Canon
hath busily ioynd him with *S. Iames*,
to haue helped him to make the mas-
se. For he was 350. yeares after *S. Iames*.
Moreover, there are other Canones,
which doe father the inuention of eue
ry part of the Masse vpon other follo-
wers. As for example, the vsing of vn-
leavened bread, and the putting of wa-
ter into the Chalice with the wine,
they father vpon pope *Alexander* the
first. The saying, *Sanctus Dominus Deus*
Sabaoth, and the inuention of the *Cor-*
porace, they attribute to pope *Sixtus*
the first. The inuention of *Gloria in ex-*
celsis, to pope *Telesphorus* the first. The
inuention to vse chalices of golde and
siluer (which wer wont to be of wood
and glasse,) To pope *Urban* the first.
The singing of the great Creed at the
Sondays masse, to pope *Mark*. The
saying of *Confiteor* in the beginninge
of the Masse, To pope *Damasus* the
first. The standing vp of the people
when the priest singeth of sancte the
Gospell, To pope *Anastasius* the first.
The kissing of the pape, to pope *Inno-*
cent y first. The inuention of anthems.
taken

taken out of the psalmes of *David*, and the *Introites*, and *Graduels*, to *Pope Celestine* the first. The inuention of the nine *Kiriseleysons*, of the *Alleluys*, and of the offertorie, to *pope Gregory* the first. The *Oremus* against *Turks* *Pagans*, and *Infidels* (which in that time did make great warres vpon the *Christians*) to *Pope Calixte* the third. The long prayers which are in the secrete words of the consecration, to *Pope Les* the first, and to diuers other Authors. So as *S. Basill* is not found to haue done any thing toward the building of the Masse, as may appere by the *Historiographers* which haue written the liues of the *Popes*, and by the *Canones* which speake of their particular inuentions.

Now these *Popes* that haue inuented and added euery one something to the Masse, were not al at one time. For betwixt the first and the last that are here spoken of, there was more than a thousand yeares: which sheweth plainly inough, that the Masse is but an inuention of men, and therefore deserueth not to be of such estimation as the *Romish Catholicks* doe reken it. For it ought to be sufficient for vs,

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to dwell vpon the holy ordinances and institutions of God, and to let goe the inuentions of men, seeing that the Scripture forbidderh either to adde or to diminish aught from Gods word.

Inconueni-
ences infu-
ing to such
as heare
Masse,

*C. peract. de
consec. dist.
2.*

Yea and there are some Canones that seeme to disallow the Masse. For among the rest, there is one which commaundeth euery man to receiue immediately after the consecration: vpon payne of excommunication, so as by that Canon it may be sayd, that all such as be nowadayes at Masse, are excommunicated euery one, saue only the Priest, because none receiueth but he only. These are the expresse words of the same Canon: After the consecration, let them all communicate, except they will be put out of the church: for the Apostles haue so ordayned, and the holy Romane Church doth so obserue the same.

There is also another Canon which forbidderh vpon the same paine of excommunication, that any man should heare the Masse of any Priest which keepeth a Concubine or any other woman. These are the words of the Canon. We doe commaund moreover that

For the protestants 74

that no man doe heare the Masse of any *C. Prater.*
Priest, whom he knoweth assuredly to *dist. 32.*
keepe a Concubine, or any other wo-
man in his house: for so hath the holy
Sinode ordayned vpon payn of excom-
munication.

By which Canon it appeareth, that
a man shal in these daies hardly heare
a Masse, without putting himselfe in
danger of excommunication, by rea-
son of the notorious whoredome and
bawdy which is amongst the most
partte of Priests. And moreover, the
Canons denounce those persons to
be Idolaters, which heare the Masse
of any Priest or Deacon that is a For-
nicator. For thus saith a Canon *Si quis*
ken out of *S. Gregory.* If any Priest, *dist. 81.*
Deacon, or Subdeacon, be stayned with
the sinne of fornication: we in the name
of the father almighty, & by the authori-
tie of *S. Peter*, doe vtterly forbid him to
come into the Church, vntill he haue
done penance, and made amendes. And
if they continue in their sinne, let no mā
presume to heare their diuine seruice:
for their blessings shall be turned into
curfings, & their prayer into sinne. And
this doth the Lord himselfe witnesse,
where he saith by his Prophet, *I will*

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curse your blessings. And as many as disobay this holosome commaundement, shall fall into the sinne of Idolatry.

were this Canon wel vnderstood of the infinite number of poore ignorant soules that hold of the Romish Religion, and doe ordinarily hear the Masses and other Church seruices of lecherous priests: I helcne, they would rather forbear it vnterly, than defile themselves so wretchedly with Idolatry. And (as saith this Canon) receiue the curse of God in receiuing the blessing of such a priest. But ignorance accompanied with error, which hath been long bred and rooted in the Romain Church, doe cause the poore people to be content to heare the masses of these Fornicators. But if a married Priest should sing them a Mass, they would stone him to death, and not allow his masse to be good.

Behold what power long forgro-
wen error hath ouer poore ignorant
people, and how strangely the tyranny
therof causeth their wretched consci-
ences to goe astray. For by the an-
cient Canons it is a cursed thing to
shun the offering of a married priest.
or to helcne that the same is to be de-
spised because he is married.

These

for the Protestants. 75

These be the very words of a Canon taken out of the councell of *Gangra*. If any man make difference of a married Priest, in forbearing to come to his offering, as though he might not doe it because he is married: Cursed be he. C. Si quis. dist. 28.

And there is yet another Canon which saith that no Priest hath power to consecrate singingcakes, except he be a man of good life. which thing should make the Romish Catholicks to thinke that they put their selues in great danger of Idolatry, when they worship the singing cake, although it were admitted that their doctrine of Transubstantiation were true, which thing the Protestants doe still deny. For questionles, by this Canon all be Idolaters which worship the singing bread that is consecrated by priests of euill life, as the most part of them be. These be the very wordes of the Canon: The priestes which minister the body and bloud of the Lord vnto the people, doe wickedly, in beleeuing that by the law of Christ, it is the wordes which the priest speaketh, and not his good life which make the consecration of the Sacrament: And that to doe the same, there nedeth but only the solemne pronouncing of the prayer, without any C. Sacerdotes. 1. q. 1

L.iii. merit

An apology

merit of the priest: for it is written, that the Priestle which hath any blemish in him, may not approach to the Lord to offer any Sacrifice vnto him.

So then by this Canon it may be well said, that in these dayes there are very few Priestles which haue power to consecrate.

Moreover, in these dayes they obserue no parte of the Ceremonies appointed by the Canons, in the saying of their Masse. For they ought to sing the Masse in single linnen cloth, and not in silks of colors. These are the expresse words of the Canon. By the opinion of vs all, we ordain that no man presume to celebrate the Sacrifice of the Altar in cloth of silke, nor in any other cloth of color, but in linnen cloth only, consecrated by the Bishop, That is to say, made and woven of flax which groweth vpon the earth, Euen in such like sorte, as the bodye of our Lord Iesus Christ was buried and wrapped in a simple white sheete made of flax.

*C. Confulto
de consecra.
dist. 1.*

There must
be two at
the least to
help a priest
to say Masse

Neither ought they to sing or say Masse without two assistants, least they should offend in the congruity of Grammar in hauing but one, when they said *Domine Gohisum*, and *Orate*

pro me

for the Protestants. 76

pro me fratres, speaking in the plurall number. But yet this notwithstanding, the most part of Masses are said nowadayes but with one Clarke to accompany the priest, yea and often times the Priest is contrayned to answer himselfe, as it is sayd by a common proverbe of a priest named *Maxim*. These be the very wordes of the Canon: It is also ordayned that no priest *C. Hoc, quomodo* shall presume to say masse, except he have *que, de con-* two assistants, so as he himselfe may be *sec, dist. 1.* the third. For when he saith in the plurall number, *the Lord be with you*, & these wordes of the *Memento*, *Brethren pray for me*, it is very convenient that other folks should answer of themselves to his salutation. So as if all these Canons be well considered, every man may well perceiue, that the Romish Catholicks have no great reason to make so great account of their Mass, or to thinke the Protestants to be in error, in that they will neither come at it nor allow of it.

An apology Of Maryage.

The ix. Chapter.

AS concerning marriage, & doctrine of the Protestantes differeth not much from the doctrine of the comish catholikes. In deed the Catholikes do terine it a sacrament, and the protestantes say it is a holy institution of God, but not a sacrament: because that in euery sacramēt, there must be an outward signe to bee discerned wth the eie, and an inward thing signified, which is inuisible, as I haue layed of Baptisme heretofore, shewing that in that sacrament, the water is the outward signe, and the washing of the soule is the inward & inuisible thing signified: And in s^uper of our lord, the bread and the wine are the outward signes, and the body and the blond of our Lord Iesus Christ bee the things signified, which our soules do receiue inwardly and spiritually.

But it cannot be sayd, that in marriage ther is an outward visible signe and an inward & inuisible thing signified: And therefore it is not a Sacrament. Agayne the Protestants affirm that marriage is honozable amongst
all

all sortes of people, be they lay men or
men of the church, noble or vnnoble,
rich or poore, because God hath insti-
tuted it, and hath permitted the vse
thereof to all persons of what quality
soeuer they be, and to celebrate the
same at all seasons: And that to make
gloses and limitations or restrayntes
of γ which God hath set at liberty, is
to goe about to be wiser than God,
which in deede is starke foolishnesse,
brastly presumption, and beddy tray-
terousnesse. Contrarywise the romish
Catholickes holde opinion, that it is
not lawfull for men of the church to
be married at all, nor to celebrate any
marriage in Lent, in Advent, and in
the foure cinber weeks. And the rea-
son whereupon they haue founded
this doctrine, is that they haue imagi-
ned it to be a stayning and defiling of
the Churchmen, (which doe handle
sacred thinges) to be married: In so
much as there hath bene some of the,
which haue termed second marriages
by the name of honest fornicatio. And
yet for all their forbidding of Priests
to be married, they haue allowed the
to keep concubines, as we haue sayd
before, in the fourth chap. By meanes
wher

The Papiſts
make forni-
cation law-
ful, and ma-
riage vn-
lawfull.

C. Hæra-
tione. 11. q. 3
C. Non c-
portet &
seq. 33. q. 4

An apology

Whereof they haue geuen them leaue
to transgresse Gods commaundemēt
which saith, *thou shalt not commit adulter-*
ry, by taking from them the liberty of
Marriage, which god doth allowe to
all persons. But if it should be asked
them, wherfore priests (whom they
esteem holy and sacred persons) should
not vse marriage, which they call a sa-
crament: what would they answer?
For sacramentes are meetest things
for sacred persons. And if marriage
be a sacrament, (as they holde opinion
it is;) can it defile those which partici-
pate the same? Truly it is as absurd
a thing to say that a Sacrament can
defile, as to say that whitenesse can
make blacke. Thus doth it followe
that God is better honored, and his
ordinances are moze sincerely obser-
ued by the doctrine of the Protestants,
than by the doctrine of the catholicks.
The doctrine of the Protestantes is
clerly founded vpon holy scripture,
wherby Marriage is commaunded
to all such as haue no: the gift of stay-
ednes, as before is sayd in the fourth
chapter. For when God ordayned
marriage first of all at the creation of
world, he gaue this generall rule: *It*

for the Protestants. 78

is not good for man to be alone. Also *Gen. 2. 18.*
S. Paule geuing an other generall *1. Cor. 7. 2.*
 rule thereof, sayth thus: For the auoy-
 ding of whoredome, let every man haue
 his wife, and every woman her husband.
 And in an other place he sayth, that to
 forbidde mariage is a deuilish doctrine. *1. Tim. 4. 3.*
 And how the can the followers ther-
 of adow, that their doings in that be-
 halfe are acceptable vnto God? Ther-
 fore it is easy to iudge, whether of the
 parties are best grounded vpon the
 word of God, namely whether it bee
 the Protestantes, (who hold opinion
 that the celebration of Marriage is
 lawfull to al people, and at al seasons:)
 or the Romish Catholickes, which
 mayntayne that it is not lawfull for
 Puestes, Monkes, and Runnes: nor
 ought to be celebrated in the lent, ad-
 uent, or the foure ember weekes.

There be Canons also, which doe *That the*
 flatly cōdemne the doctrine of the ro- *Marriage of*
 mish Catholickes in this poynte, and *Priests is*
 which affirme that marriage ought *lawfull.*
 not to be forbidde to men of y church,
 which thing was also maintayned by
 a good Byshoppe named *Paphnutius*,
 (although himselfe was neuer marri-
 ed) in the first generall counsell holde
 at

An apology

C. Nicena.
dist. 31.

at Nice in the countrey of Bithinia,
In y^e raigne of y^e Emperoz *Constantine*
y^e great: which opinion of his was fol-
lowed by consēt of al y^e counsell. These
are y^e words of the Canō: The counsell
of Nice intending to correct the liues of
the Ecclesiasticall persons, made certayn
lawes called Canons; in consulting wher
upon, it seemed to incline to the bring-
ing in of a law, to forbid Bishops, Priests,
Deacons, and Subdeacons to lye with
theyr wiues which they had taken in
marriage before their entring into holy
orders. Then *Paphnutius* standing vppe,
spake agaynst it, saying that marriage is
an honorable thing, and that it is chastity
for a man to vse the company of his
owne wife. And so he perswaded the
Counsell, not to make any such law: al-
ledging this reason both right graue and
of great importāce, namely that it might
be an occasion of fornication to the ec-
clesiasticall persons theselues, or to their
wiues. Such matter did *Paphnutius* al-
leade, notwithstanding that he himselve
was neuer married: and his aduice was
allowed byall the counsell, in so much
that there was no law made the n^e cōcer-
ning that article, but the matter was
left at liberty for euery man to do as he
listed

for the protestants. 79

listed. Doe here a very notable and as-
crist canon, which hath euer since bene
observed and kept in the eastern churches,
which would neuer suffer themselves to be
bound to the vow of single life. And if the
western church of Rome had done the like:
Priests had neuer filled the world with so
much whoredome and wickednesse as they
haue done. And vnto this Canon of the
counsell of Nice, is agreeable the
fifteth chap. of the Apostolick canons,
(which are allowed, for good & Catho-
lick in the Decrees of *Gracian*) where
it is sayd thus: If any Byshop, priest, de-
acon or Subdeacon, or any other man
of the order of Priesthood, doe abstayne
from marriage, or from eating flesh, or
from drinking of wine, not to make his
mind more apt to the exercises of god-
lines, but as in way of misliking them,
forgetting that God hath made bothe
male and female, and that all his crea-
tures be good thinges, and so thereby
blaming and slaundering that, which
god hath created, let him be corrected,
or deposed and put out of the Church.

By which Canon is condemned
not onely the prohibition of marriage
vnto priests, but also the forbidding
of

C. Quoniam
dist. 11.
C. Placuit.
dist. 16.

An apology

Athanasius
in his epis-
tle to Dra-
contius.

of men to eat flesh vpo certayn daies,
whereunto doth well accord, that
which *S. Athanasius* did write to one
Dracontius a Monke, who refused to
be a bishop, because he imagined that
the Monkes life had more holines in
it, by reason that the Monkes dyd
obserue more scrupulously the prohy-
bition of marriage, and the eating of
certayne meates. Well then (sayth he)
let not such things be alleadged to thee
by such as counsell thee to ihunne the
chaige of a Byshop. For I haue knowne
Byshops which haue bene great fasters,
And Monkes which haue bene great ea-
ters: And Bishops which haue dronk no
wine, & Monks great drinkers of wine:
Byshops which haue bene workers of
miracles, & Monks which haue wrought
none. Agayne diuerse Byshops haue ab-
stained from marriage, and many monks
haue bene married and had children:
And contrariwise, there haue bene ma-
ny Byshops married and bene fathers of
children: and many Monkes vnmarried,
And there haue bene clergie men that
haue eaten and drunke, and Monkes
which haue fasted: For both of them be
lawfull, and none of them both is for-
biden, but euery mā may lawfully chose
which

For the protestants. 80

Which he listeth.

whereby this good doctor doth playnly declare, that in his time marriage was not forbidden to menne of the clergie, nor to any monks. And in like manner the auncient Canons accurse al those, which in exalting virginity do condemne marriage. These be the wordes of the Canon: Whosoever keepeth virginity or single life, as in derogation of marriage, cursed bee hee, because his folowing of virginity, is not for that it is good and holy. And in very deed, the true virginity is y^e which consisteth in the mind rather than in the body, as witnesseth an other Canon, saying: It is much better to haue the soule a virgin, than the flesh: yet wer it good to haue them both so, if it may be. But if wee cannot bee chaste to the worldward, let vs yet at the lest be chaste towards God. For a true virgine maye wel be misused, but she canot be made a whore, because the godly virgine is the church of God, and her chastity cannot be defiled by the brothelhouse. For the chastity of the minde abolisheth the infamy of the place.

For the vnderstanding of y^e which Canon, we must haue an eye to the
tyin e

*C. quicunque
dist. 31.*

C. 2. 32. 7. 8

An apology

time of the primitive Church, when
diuers among the heathen men did
put their bondslaves (whether they
were wines or maydens) into brothel
houses and common stews, to raffe
gayne of the shamefull abuse of their
bodies. And it sel out oftentimes that
their pooze slaves were Christians,
and yet full ill against their willes,
they were faine to suffer that shame-
full abuse in their bodies, and to be-
come as it were open brothels and
harlots, to make gaine to their Ma-
sters. wherof they are excused by this
Canon, as having only their bodies
abused by a forcible constraint, and
not their mindes by consent of their
willes. Now therfore it may wel be
discerned by these Canones, whether
this doctrine of the Protestants con-
cerning marriage, ought to be repu-
ted erronous or not, and whether
it be not moze agreable to Gods
word, and the auncient Can-
ons, than the doctrine of
the Romish Catho-
lickes.

And now let vs pro-
ceed on.

for the Protestants. 81

¶ Of princes and Magistrates.

The x. chapter

THE Protestants hold opinion that all such as dwell within the lands, Dominions, or prouinces of any Prince, be they naturall subiectes or free Denizens, ought to yeald faithfull obedience to him, and also to all Magistrates vnder him, without any exception of persons, or of their goods. And that they ought to acknowledge and to honour him as Gods Lieutenant vpon earth, hauing the sword in his hand, to minister iustice to all men, and to be the defender and maintainer of Gods commandements, and to cause his subiectes to obey them. Also they hold opinion, that all folke ought to pray to God for the preservation and prosperitie of the Prince, and of all other Magistrates. And they beleue that to disobay a prince, is a disobaying of God who hath set him vp. And that we must obey him, not only for feare, but also for the duty of conscience, which doth binde vs

An apology

to obay God, and so consequently the Prince whom God hath commaunded vs to obay.

The clergy
exempt the
selues from
the obedi-
ence of prin-
ces.

*1. Clericis.
de immunit
ecclie. in 6.*

But the opinion of the Romish Ca-
tholicks is, that such as are of the cler-
gie be exempted from this generall
rule, and that they be not the subiects
of temporall Princes, but of the pope:
And that so by consequence, the prince
neither may, nor ought to leuy any
tribute, beneuolence, loane, or subside
of the Cleargie of his Countreys, nor
of their goods: Accordingly as Pope
Boniface the eight in one of his decrees
expressly forbiddeth all Princes, Prin-
ces, Dukes, Earles, Barons, Potent-
ates, Captaines, Officers, Gouer-
ners of Cities and Castles, and all o-
ther persons, of what estate, degree,
or condition so euer they be, to doe the
like vpon paine of present interdicting
and excommunication, whereof none
other but only the Pope himselfe can
geue absolution.

Also they hold opinion, that the
Prince (whom they tearme secu-
lar) hath no authoritie in matters of
Tenthes, nor in matters of Matrimo-
ny among the lay people, nor in
many other such like things.

Thirdly

for the Protestants. 82

Thirdly, they hold opinion that the Pope hath power to put down kings and Princes, and to depriue them of their Realines and Principalties, as Pope *Gelasius* vaunderth himselfe in an epistle sent to the Emperour *Anastasius*: wherein he alleadgeth the example of Pope *Zachary*, who deposed king *Childebert* of Fraunce from his kingdome, not for any wicked doings (sayth he) but because he was vnfitt to be a king: And did set vp king *Pipin* the father of *Charlemaine* in his place. Also by reason of this great authoritie, which the Popes tooke to themselves ouer kings, they be puffed vp with such pride, that they compare themselves to the Sun, and to Golde, and kinges and Emperours to the Moon, and to leade: teaching themselves the masters of them, as the same Pope *Gelasius* did write to the sayd Emperour *Anastasius*.

The Pope
chalengeth
power to
put downe
Princes,

C. alius. 19.

9.6.

*c. Solita extra. de Ma-
ior. & obed.*

*2. Duo. 2.
quis dubit
dist. 38.*

Euery man therefore may iudge whether doctrine is the better, either that of the comonly Catholicks, (which doth so limit & cut short the authoritie of kinges and Princes, to augment the greatness of the Popes and Bishops:) Or that of the Protestants,

¶ II.

which

An apology.

which doe not challenge, but disallowe
such limitations, affirming that the
Pope hath no such iurisdiction ouer
the Subjects of kings and Princes.
And seeing that Princes be the Lieu-
tenantes of God here on earth, hol-
ding their Scepters and Crowne of
him; No doubt but the honor which
is done to them, is done to God him-
selfe. And so consequently, God is
better honored by the doctrine of the
Protestantes, than by the doctrine of
the Romish Catholicks.

The doctrine of the Protestantes
is grounded evidently vpon the word
of God, which commaundeth all men
(without exception of any person) to
obay the Prince vnder whose Domi-
nion they dwell, not only for feare of
his sword, but also for conscience sake.
These be the words of S. Paule, who
speaketh generally: *Let every man be
subiect to the higher powers, for there is no
power but of God, and the authorites that
be, are ordayned of God, and therefore we
ought not to be subiect for feare of displeasure
only, but for conscience sake also.*

Rom. 13. 1.

5. 8

Tit. 3. 1.

And hereupon S. Chrysostome saith
that this rule is so generall, that there
is neither Apostle, nor Euangelist,
nor

for the Protestants. 83

nor Bishop, nor other person, that is exempted from the obedience of the Prince. And likewise *S. Peter* speaking to all Christians, and to all Gods chosen flock, sayth thus: *Submitte yourselves to all ordinance of man for the loue of God, whether it be to the king as to the chief, or to the gouernours as to those which be sent and appointed by the Prince to punish malefactors, and to prayse the well doers.* 1. Pet. 2.13

And the reason why euery one ought to yeald obedience to y^e Prince, is, because the charge and estate which Princes take vpon them, is of God: For, the Scripture doth call Princes Gods, because they are the Lieutenants of God. And therefore next after God, we ought to feare and honor the Prince, as layeth *S. Peter*: *Feare God and honor the king.* Deut. 10.16. Psal 82.1. 1. Pet. 2.17.

And as *Salomon* doth also teach vs, *Prou. 24.21.* saying: *My Sonne, feare the Lord and the king.* And it is to be noted that in these textes, the king is put next after god, as his Lieutenant presenting God himselfe. And we ought not onely to honor and feare the prince: but also to pray to God for him, and for all those which are in authoritie vnder him, y^e their gouernment may be in peace

An apology

and tranquillity, and that we may liue vnder their obedience in the seruing of God with all godlines and goodnes. These be the very wordes of S.

2. Tim. 2. 1. *Paule: I warne you therefore that before all other thinges, you make intercessions, prayers, supplications, and thanksgewings, for all men, and specially for kings, and for all such as are in authoritie vnder them, that we may leade a quyet and a peaceable life in all godlines and honesty: For that is acceptable before God our Saviour.*

And it is not for any man, not only to exempt himselfe from obeying the prince, but also to deny to pay him tribute, seeing that our lord *Iesus Christ* did pay it, and hath commaunded to pay it. S. *Paule* doth also wittnes the same thing, sayinge the duty of conscience commaundeth vs to pay tribute to princes, because they be the ministers of God, and serue thereunto. Therefore geue vnto euery mā (sayth he) that which is due vnto hym. A Tribute to whome tribute belongeth, custome to whō custome pertaineth: duty to whom duty belongeth, and honor to whom honor is due. To be shor, next after God, wee owe to the Prince all obedience, honour and feare: neither ought wee to thinke it straunge, that
God

Mat. 17.

27. & 28.

31.

Rom. 13. 5.

6. 7.

for the Protestants. 84

God shoulde haue the cheefe prehe-
minence, seeing that the prince is
but his minister and seruant, and that
the Liefetenant ought not to goe be-
foze him which putteth him in office,
nor the seruant befoze the master. And
that was the cause why *Daniell* said so
boldly vnto the king *Darius*, that he
had made no fault in disobaying his
commaundement, which he could not
haue obeyed, without offending both
God and his own conscience.

Dan. 6. 22.

Also it was for the selfesame cause,
that the obedience which the people of
Israell did yeald vnto their king *Iero-*
boham, (which caused Calues of golde
to be made, and commanded the peo-
ple to honoz them) is condemned by
the word of God. For in matters of
Religion we ought to hold the gene-
rall rule which *S. Peter* teacheth, say-
ing: *We must rather obey God than man.* *act. 4. 20.*

The reason hercof is the same that is
alladged by *S. Paule*: namely *That we* *1. Cor. 7. 23.*
be redeemed or bought with the precious
bloud of our Lord Iesus Christ, which is a
thing of so great and excellent price, that we
ought not to turne away from the saluation
which he hath purchased vs, for any thing
in all the world.

M. iiii,

we

An apology

The Pope
and his cler
gy ought to
be in subiec
tion to Prin
ces.

*e. Nos si in-
competenter
2.4.7.*

we haue heretofore alledged some
of the decretall Epistles of the Popes
Gelasius, Innocent the third, and Bernice
the eight, by y^e which they haue done
their indeuour to thrust down empe-
rours, kinges, and other princes far
vnderneath them: but the auncient
Canons speake farre otherwise, for by
them, euen the Pope himselfe (when-
soever he comitteth any fault) ought
to be corrected and punished by the
Emperour, as Pope *Leo* the fourth a-
uoweth and confesseth in his epistle
written to the Emperour *Lewis*, which
epistle is made canonicall. If we haue
done (sayth he) any thing which wee
ought not, or haue not performed the e-
quity of the law towards your subiects,
we are ready to amend our fault, by the
indgement of your selfe, or of your com-
missioners: for if we which should cor-
rect the faultes of other men, do worffe
then they: we be not the children of the
trueth, but (which thing I speake with
great grief) we be masters of error, more
thā others. Wherefore, we most hūbly be
sech your maiesties clemency, to vouch
safe to send hither some commissioners
of yours, such as feare God, to informe
you of our behauiour and to make as di-
ligent

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ligent inquisition thereof, as if your imperiall maiestie were here present in proper person; and to search out the truth by peecemeale, not onely of the thinges afore mentioned, but also of all other matters which may haue bene reported vnto you: So as by that meanes all things may be determined by lawfull examination of the case, and nothing remayne to be discussed and decided hereafter. By which Canon it appeareth playnely, that the Emperour of Rome hath power and authoritie to inquire of misbehaviour and misdealings of the pope, and that he may by lawfull iudgement, condemne and punish him when he doth amisse. we do also read in S. Gregory (who is esteemed for one of the best popes) that in his epistle which he wrote to the kings of France of England, and of the western gothes, he did alwaies call them his children. But when he wrote to the Emperour which raygned in his tyme, whose name was Maurice, hee called him his Lord, and spake very humbly vnto him, as vnto hym that was his sonneraygne, declaring that he did, and would obey the sayd Emperours most myghtie commaundementes, (for those

*Greg. Epist.
lib. 4. epist.
29. lib. 5. epist.
163. lib.
6. epist. 194
lib. 7. epist.
114. 120.
116. lib. 8.
epist. 2. lib.
9. epist. 60.*

be

An apology

6. Tributum
11.9.8.

be his termes that he vseth. There are other Canons also, by the which all power of Souerainnye is attributed vnto princes, as well ouer the lay people, as ouer the clergye, and ouer the goodes both of the one and of the other. These be y^e very wordes of the Canon. *S. Peter* in fishing found tribute in the mouth of a fish, because that the church ought to pay tribute, of such outward good as are sene to al mē. And the case so standeth, that for his tribute he was commaunded to pay, not all the whole fish which he had caught in fishing, but onely the peece of siluer which he had founde in the mouth of the fish which he had caught, because the church it selfe or the preheminence of the place, ought not to be geuen to Emperours, and Kinges, nor to be put in subiection to their power. But surely (as I sayd before) that which was found in the mouth of the fish, is commaunded to be geuen for the tribute of *Peter* and of the Lord, because wee ought to pay tribute vnto princes, of the outwarde goods of the church, according to the auncient custome, to the end they may mayntayne & defend vs in good peace and quietnes.

By which canon it appereth, that
 princes may as well rayse tribute vpon
 men of the Church, as vpon y^e lay
 people, although they may not take
 authoritie in deuine matters, further
 than to cause obedience to be geuen
 to the commaundments of God, as
 it is sayd in an other Cannon in ex-
 presse wordes. When Emperors make
 wicked lawes to maintayne falshood a-
 gaynst the trueth, it serueth to trye the
 true beleuers, who are crowned with
 martirdom for perseuering in the truth.
 But when they make good lawes and
 edictes to mayntayne the truth agaynst
 the falshood, the persecutors are stricke
 in fear by it, and such as vnderstand the
 truth do amend themselves. Whosoe-
 uer therefore, doth refuse to obay the
 edictes of the Emperoures and princes
 that mayntayne the true doctrine, doe
 procure themselves great punishment;
 but as many as refuse to obay the edicts
 made agaynst the will of God, winne to
 themselves great reward. For euer since
 the tyme of the prophets, all kinges are
 blamed, which haue not prohibited, and
 rooted out from amongst Gods people,
 all such thinges as haue bene set vppe a-
 gaynst his commaundements. And these
 which

*c. Imperato-
res dist. 9.*

Princes ca-
 not bind mē
 to lawes
 that are a-
 gaynst Gods
 commande-
 ments.

An apology

which haue prohibited the and rooted them out, are highly prayſed aboue al others. *Nabuchodonosor* being an Idolater, did make a trecherous proclamation, that all men ſhould worſhip his Image. But thoſe which reſuſed to obey the vngodly law, dealt ſaythfully and holyly. With this Canon agreeeth an other canon taken out of *S. Auguſtine*, who in expounding the texte of *S. Paule*, (where it is ſaid) that he which reſiſteth the Prince reſiſteth the ordinance of God. ſpeaketh in theſe termes. He that reſiſteth the higher power, doth reſiſt the ordinance of God. Yea, but what if he commaund vnlawfull thinges? truly in that caſe thou muſt not obey him. Conſider the degrees euen of mens lawes. If the ordinary iudge commaund a thing, he ough to be obeyed, but not if the gouernour command the contrary. And in this caſe thou deſpiſeſt not the inferior maiſtrate, but of the two thou choſeſt rather to obey the ſuperior, where in, the inferior maiſtrate ought not too find himſelfe greued, for that his ſuperior is preferred before him. Morcouer, if the gonernour commaunde one thing, and the Prince an other: or rather, if the Prince commaund one thing, and God com-

C. Qui reſi-
ſt. 11. 9. 3.

for the Protestants. 87

command the contrary, what will you say to that? God is the highest power, O my soueraigne Lord, I beseech you to pardon me, you may cause me to bee put in prison, but god hath power to put me in hell fire. In this case thou must arme thy selfe with the buckler of sayth, whereby thou shalt be able to beat back all the fiery dartes of the deuill.

Now then, these Canons mayne-
taine the doctrine of the Protestants,
which affirme that next vnder God,
we ought to yeeld all obedience to the
prince, yea although he were an In-
fidell or a Runcagate as *Julian* the A-
postata was, of whom the saide spea-
kerth thus: Albeit that *Julian* the Empe-
rour was an Apostata or backslider: yet
had he christen souldiers that serued vnder
him, whom whensoever he comman-
ded to march forward in battaile for the
defence of the common weale, they o-
bayed him. But when he commaunded
them to marche agaynst the Christians,
the they acknowledged the Emperour of
heauen.

And in good sooth, so little is the
Pope in abled by the auncient Can-
ons, to bereane kinges and princes of
their Realmes and principalities, that
he

C. Julianus.
11. 7. 3

The Pope
can geue a-
gaine away
benefycer.

An apology

he cannot so much as geue away a
Bishoppicke in any Realme, without
the consent of the p[ri]ests vnder whose
dominion the same is, as it appeareth
by an Epistle of Pope Leo the fourth
sent to the Emperours, Lotharius and
Lawes, by the which he doth intreat the
to consent to bestow the Bishoppicke
of *Retz* vpon one named *Colan*. These
be the very wordes of the Canon. Se-
ing the church of *Retz*, hath bene so lōg
tyme without a Shepheard, it is requisite
that it should bee ayded by your mai-
esties authoriry, and maintained by the
power of your gouernement. Wherefore
after our most hūble salutiō vnto you,
we beseech your clemency to vouchsafe
to graunt the gouernement of the sayed
church vnto *Colan* your humble deacon,
that by your maiesties licence, we may
(with Gods helpe) consecrate him By-
shop of the same. And if it shād not with
your liking that he should be Bishop of
that church, then we beseech your high-
nesse that he may haue the Church of
Tusculan which is now vacant, so that
being by vs consecrated Byshop, he may
geue thanks to almighty God and to
your imperiall maiesty.

And it is not to be doubted, but y
bothe

e. *Ratina*.
e. *Leitis*.
49, 65.

For the Protestants. 88

both in the time of the same Pope Leo, and before his tyme also, it was the ordinary custome, not to receiue any Byshop, without the consent of the prince, vnder whose dominion the bishoprick was. According whereunto it is sayd thus in an other canon speaking of y^e same matter in these termes Forasmuch as we know that the church of God cannot be maintained without Shepherdes: we beseech your maiestie (as we are bound to do) to vouchsafe of your imperiall wisedome, (according to the custome in all auncient time obserued) to geue vs licence by your maiesties letters patentes to prouide one, and we will therein obey your will and (by Gods helpe) consecrate him that shal be chosen.

To be shor^t, not onely these foresayd canons, but also many others do witnes vnto vs. that nother any Byshoprick, nor yet the papacy it selfe, may be geuen to any without consent of the prince: so farre off is the Pope fro hauing authoritie aboue y^e prince. And whosoener will read S^r. Gregory (especially in the Epistle which hee wrote to Maurice the Emperoure) shall finde that he doth often tymes
geue

An apology

*Epist. lib. 4.
epist. 29. &
lib. 6. epist.
170.*

genue the Emperoure thanks for providing such & such a church of a good and meete shepheard, and how he declareth in diuers places, y^e hec is and will, be obedient to the lawes and commandementes of the Emperoure, as we haue touched here before.

Of the au:horitie of the Pope and of the succession, and discipline in the order of the cleargy.

The xi. Chapter.

The Romish Catholickes hold opinion, that the Pope is the supreme head, chiefe shepheard, and vniuersall governoz of all the churches of Christendome; as vicar generall of our Lord Iesus Christ. And this doctrine they build vpon a likelihood of great conueniency; that Iesus Christ which is in heauen. Should haue a lieutenant here below vpon earth, to pardon the finnes of the repentant, & to provide Curats and shepherdes for the peticuler churches when they happen to be vacant, and to make
lawes

lawes and Canons to rule all christe-
dome in matters of religion & ecclesi-
astical pollicy. They say also, that this
authority ouer all the churches of the
world was geue to S. Peter the first
pope of Rome, and so consequently to
his successors, for because our Lord
Jesus Christ sayd vnto him, *Thou art*
Peter, and vpon this rocke will I build my Mat. 16.18
church, and the gate of hell shall haue no
power agaynst it: And I will geue thee the
keyes of the kingdome of heauen, and whom
soever thou bindest vpon earth, he shall be
boud in heauen, and whomsoever thou loosest
vpon earth shalbe loosed in heauen.

But contrarywise the Protestants Christ hath
affirme, that Jesus Christ alone is no need of
the supreme head, chiefe shepheard, any Lieute-
nant or vic-
ar General
on earth,
and vniuersall gouernor of the vni-
uersall Church whiche is dispersed
throughout the world, and that when
he went vp into heauen, he did not ap-
point any vickar or liuetennant to
keepe his place, nother in deede was
it needefull. For he that is abset him-
selfe hath need of a liuetennant: but as
for him, he is neuer absent from his
church, but is and alwayes will be
with it by his spirite & deuine power,
vnto the end of the world: So as to
say

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say that Christ hath neede of a liuent
nauant vpo yearth, as though he could
not execute his office vpon yearth for
all his being in heauen, is as much as
to bereue him of his Godhead, which
of it owne nature hath no lesse power
and abilitie on earth and in hell, then
in heauen where his manhode is re-
sident. wherof it inseweth (according
to our first maxime) that the doctrine
of the Protestantes in this poynte, is
better then the doctrine of the Romish
Catholicke, because the honor that be-
longeth to Iesus Christ, is better yel-
ded vnto him by that, then by the o-
ther. Likewise y doctrine of the pro-
testantes is much better grounded v-
pon the word of God, then the doc-
trine of the Romish Catholicks,

For S. Paule doth teach vs, that
Christ is the head of the church, not a
head separated or set away fro it, but
surely knit and ioyned fast vnto it,
with all manner of fastninges & knit-
tinges that a well vnitied and well co-
pacted bodye should haue. These be
Ephe. 4. 15. his wordes: To thend that by follow-
ing the truth with charitie, wee should
in all poyntes attayne to full growth in
him which is our head, that is to say in
Christ

for the protestants 90

Christ, vnto whome the whole bodye being thoroughly knitted and fastned together, by all manner of fastnings that may furnish it out, doth take bodilye increase of the power that worketh within it, according to the capacitye of euery mēber, to the full perfecting vp of it self in loue. By which wordes euery man may easily iudge, that *S. Paul* meant to portray out vnto vs the great and singular coniunctiō of the head, (which is Christ) vnto his church, in that he sayth, that he is knit, and fastened to the same, by all manner of fastenings requisite to the full furnishing out of a bodye.

And in an other place he sayth likewise, that Christ is the head of the church, working all thinges fully in all the members of his bodye, which is the church. wherupon it followeth very well, that we ought to haue no other head in the church, to execute and performe the office of Christ, so far as the sayd performance is referred to Christ him selfe.

These be the very wordes of *S. Paul*: And he hath put all thinges vnder his feete, & set him aboue all things to be the hed of the church, which is his

R. H.

bodye,

Ephes. 1. 22.

An apology

bodye, and the ful furnishing out of him, who furnisheth out all thinges fully in all men. Also in an other text of *S. Paule*, it is well declared, that y^e church needeth not a liuetenant to hold the place of Iesus Christ her hed.

For he sayth y^e lyke as the husband, is the hed of his wife: so is Christ also y^e hed of his church. And were it meet y^e a wife should haue a nother man in her husbandes stead? would not men say that the wyfe which would needs haue another man to supply her husbands roome, were a whore? yes, and euē in lyke wise the chaste and honest-minded church ought to content herselfe with her hed which is Christ, who is well inough able to gouerne the same, without a liuetenant, specially seing it should be but ill gouerned by such liuetennants as the most part of the popes haue bene.

Eph. 5. 23.

This is the very text of *S. Paule*: For the husband is the hed of the wyfe, euen as Christ is the hed of the Church, who is also the preseruer of hir bodye. Therefore, as the church is subiect vnto Christ, so lykewise let women be subiect to their husbandes. Moreover when *S. Paule* maketh reckening of the diuers officers

offices which are in the Church, he saith that for the gathering together and building up of the same, Christ hath ordained Apostles, Prophets, Evangelists, Shepherds, and Teachers; and not that he hath appointed a Pope or an vniuersall Shepheard to haue supremacie ouer the vniuersal Church, which is dispersed throughout all the world. And yet it is very certain that S. Paul would not haue forgotten to haue spoken of him, yea and to haue reckned him in the first place, if Iesus Christ had ordained that there should haue bene a pope in his church, to haue bene his lieutenant. These be the very wordes of S. Paul

Therefore he hath appointed some to be Apostles, some to be Prophets, some to be Evangelists, some to be Shepherds, & some to be Teachers, to gather together the Saints through their working in the ministry, and to build up the body of Christ. And so it appeareth by this text, that there needeth no pope for the building up of the church nor for the work of the ministry, but that the offices before named by S. Paul are sufficient for the purpose.

And as touching the text of Saint Matthew before alleadged, whereon the

A. iii. Romish

An apology

Romish) Catholickes doe build theyr doctrine concerning the Pope, saying that Iesus Christ hath builded his Church vpon S. Peter the first Pope, and geuen him all power ouer the vniuersall Church. The protestantes aunswere, that the *Petra* that is to say the rocke which is spoken of there, is the sayth whereby S. Peter had most Rountly confessed that Iesus was that Christ, the sonne of the liuing God. For S. Paule doth teach vs. that Iesus Christ is the head corner stone whereon we ought to build. And S. Peter himselfe doth witnes, that the true beleners, (which haue thei sayth builded vpon this corner stone christ) are as liuing stones, conched and cemented together vpon it, to synish vp the building of the lords church. And as for authority which Iesus Christ gaue vnto Peter, as it is sayd in the same text: They sayd also that he gaue the like to all the rest of his Apostles, as S. Iohn witnesseth.

Eph. 2. 20.

1. pet. 2. 5.

1. Ioh. 20. 13.

So as it cannot be inferred vpon this text, that S. Peter was ordained to be the onely Soueraygn gouernour of the Christian Church, any more then the rest of the Apostles. And in

an

an other place *S. Paule* doth wel declare that *S. Peter* had no more authority then the other Apostles: for he putteth himselfe in the same degree of apostleship that *Peter* was. And when he reckneth up the chiefest Apostles, he reckneth first *S. James*, then *Saynt Peter*, and in the third place *S. Iohn*, wherein he had greatly ouershot himselfe (which cannot be sayd without blaining the holy ghost) if the saying of the Romish Catholikes be true, who affirme that *S. Peter* was the Prince of the Apostles and had soueraygne authority over them, and over the whole vniuersall church. These be the very wordes of *S. Paule*: *For he Gal. 2.8.9.*
which hath wrought by peter, in the office of
Apostleship among the circumcised, hath like
wise wrought by me among the Gentiles, and
James, Cephas, and Iohn, who are esteemed to
be the pillars, haue knowne the grace which
was geuen me. Neither doth S. Peter
in his Epistles, name himselfe pope
or prince of Apostles, or head of the
church, or Christs vicar, but simply,
an Apostle as the others. And when
his companions did geue him charge
to go preach in Samaria, he was so far
of from pretending to haue any prince=

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Act. 3. 14.

ly authority ouer them: that he obeyd them without gayneſeing, as it is written in the Actes of the Apoſtles. And therefore it appeareth playnely by all theſe ſayings, that the doctrine of the proteſtantes is better grounded vpon the word of God, then the doctrine of the Romiſh Catholickes, and conſequently that it is the moſt auncient and true, according to our ſecond Maxime.

Let vs now come to the Canons. Truly when I read theſe Canons, which I wil recite hereafter: I marvel that pope Eugenie the third (who authorized the decrees of Gratian and commanded that they ſhould be openly red in the vniuerſities) procured not the vtter defacing & diſannulling of all the auncient Canons there gathered together, ſeing they be ſo directly contrary to the doctrine and authority of the popes. But it was the prouidence and will of God, that it ſhould ſo be. Now then you muſt firſt of all vnderſtand, that the auncient doctors of the church do oft vſe this name of pope, which ſignifieth, a father, and in auncient tyme, was indifferently vſed to all Biſhoppes, as well

The name
Pope ſignified in olde
tyme a Father, & now
a Prince.

mean

for the Protestants. 93

meane as great. But in the end, the
 Boshop of Rome appropriated the
 same to himselfe alone, and from that
 tyme forth, this name of pope hath e-
 uer bene taken, (as it is still in these
 dayes) not for a father but for a su-
 preme head and vniuersall Bishop
 of all the Christian churches of the
 world: which title of vniuersall is re-
 proued by all the auncient Canons, &
 so consequently the estate which the
 pope of Rome doth take vpon him
 at this present, is condemned: For it
 is well knowne that he nameth him-
 selfe the vniuersall Shepheard or Bi-
 shop, and that he chalengeeth authori-
 ty ouer all churches and councils.
 Now hearken to the very words of a
 Canō which putteth him to his neck-
 verse. Let no Patriarke at any tyme vse
 the name of vniuersall. For the Patri-
 arke, which nameth himselfe vniuersall,
 taketh the name of Patriarke away from
 all others. But Godforbid that any of
 the faythfull should chalendge honor to
 himselfe, to the derogation of his bre-
 thren, be it neuer so little. Wherefore
 we beseech you of your charity, let none
 of you from henceforth in his letters,
 geue the title of vniuersall, to any man
 any

*c. Nullus .c.
 ecci. dist.*

99.

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any more least ye take away the title due vnto your selues by attributing the same vnduely vnto others. The next Canon following doth sing the same song, which ought to be of so much more force among the Romish Catholicks for that it is taken out of an Epistle of *S. Gregory* set to the patriarch of *Alexandria*: Thus therefore doth he say in expresse wordes. Behold even in the very preface of your letters which you wrote vnto me, you go about to cast the proud name of vniuersal pope vpon me, even vpon me (I say) who haue forbidde other men to vse it. Wherefore I beseech your holines, even of your curtesy, to do so no more, for you take from your selfe to geue to an other, without cause why. I seek not to aduance my selfe in tytles but in manners: neither thinke I that I ought to purchase honour to my selfe, with the losse of the honour of my brothers, for my honor is to honor the vniuersall church, and to behaue my selfe vprightly towards my brethren. And I thinke my selfe then most honored, whe euery of them hath his due honour yel-ded vnto him. But if your holines name me the vniuersal pope: then in attributing the whole vnto me, ther is nothing left

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left to others: which God forbid wherefore let vs driue away these termes farre from vs, which inflame vs with vanity, and hurt charity. The reason of these Canons is very euident: namely, for that it is impossible for one man to gouerne the vniuersall church, and to be Bpshop of the whole world, seeing that euen they which are best able, do finde themselves greatly combyed in the gouerning of one onely Bpshoprick well. Besides this the title of vniuersal Bishop, is to stately and proud to be matched with the true Shepheardes of gods church, which ought to walke in humility, voyd of al pride and ambition. The same thing is verified by a canⁿ in these expres words Whosoever desireth supremacy vpon *C. Plt. dist.* earth, shall finde confusion in heauen. 40. And he that speaketh of primacie, shall not be nūbred amongst the seruātes of God. Let every body therefore study, not how he may seem greater the others, but by what means he may most imbase himselfe. For hee is not the most righteous, which amongst men is most honored: but he is most honorable, which is most righteous. Hereunto agreeth well the Canon which sayth that all churches are equall in authoritie, and that the church

Supremacy
about o-
thers is to
be eschued.

An apology

*c. Legimus,
dist. 93.*

All Bishops
are of equall
authoricy.

ch of Rome hath no superiority ouer
other churches, This Canon is take
out of S. Hieron, and sayth thus. We
ought not to think that there is any ods
between the church of rome & the churches
of any other place of the world. In
Fraunce, England, Affrik, Persia, the East,
and the *Indies*, and all the Barbarous nations
do honor Christ, and obserue one
rule of truth. If regard bee to bee had of
authority: the world is greater then the
City of Rome. Wheresoeuer there is a
Byshop, be it at Rome be it at Eugebiu,
be it at Constanineple, be it at Rhegium
be it at Allexadria, be it at Thebes, or be
it at Garmace: it is all of one worthines
& of one selfsame degree of priesthood.
The greatnes of Riches, of the meanesse
of pouerty, setteth not a Bishop in higher
or lower degree. To bee short, all of
them be the successors of the Apostles.

Now then it appeareth plainly
by these Canons, that the pope (who
in all his bulles doth name himselfe
the Bishop of Rome) is no greater
than another meane Bishop, & that
neither he, nor the Church of Rome,
can claime to themselves any authori-
tie ouer other Bishops and Churches,
otherwise than by tyranny and
vntu-

for the Protestants. 94

Usurpation.

And truly, besides the forcalleged Canons taken out of *S. Gregory*, *Greg. epist. lib. 4. ep. 76.* who so will reade his epistle, shal find *¶ 78.* that he vterly detested this title of vniuersall Shepheard or Bishop from his hart, as a wicked title not meete for any but for Antichrist or for his forerunner. In one of his Epistles he complaineth greatly to the Emperour *Maurice*, that *Iohn* Bishop of Constantinople did trouble the Church of God, by seeking to vsurpe the title of vniuersall Bishop. For (to the intent ye may vnderstand the very roote and originall beginning of this discourse) you must consider that in those daies, and long time before, Constantinople was called new Rome, and the other in Italy was called olde Rome. And because the Emperour of Rome did most commonly keep his residence at new Rome, and olde Rome was at that tyme greatly vexed with the barbarous Gothes, & Lumbards which warred vpon Italy and destroyed it: without doubt the new Rome was then a more flourishing Citie, and in higher estimation than olde Rome, or any other Citie in all the wholl Em-
pire.

An apology

pire. wherupon the said Bishop *Iohn* being of an ambitious disposition, and minding to aduance himselfe by the dignitie of the See whereof he was bishop, began to preach and persnade the people and diuers of the bishops, that like as the Emperour extended his dominion ouer all the prouinces and countreys of the Empire: euen so the Bishoppe of Rome (that is to say of new Rome) which was then in more estimation then old Rome, ought to extend his power and autoritie ouer all the prouinces and countreys of Christendome.

And truly this Bishop *Iohn* did so much by his continuall trauell, that he caused him selfe to be proclaymed vniuersal Bishop in a certain Synode or Counsell, wheragainst *S. Gregory* (who was then bishop of old Rome) did set himselfe very manfully. And therfore writing againe to the same Emperour *Maurice*, he saith amongst other thinges there written, that the name of vniuersal Bishop is a title of pride and pompe, which troubleth the church, the lawes, and the synodes, and the commaundments of Christ: And that *S. Peter* neuer was, ne ne-
uer

her called himselfe vniuersall Apostle.
And that it was the Emperors duty,
(if he meant that God should long
preserue his empire) to cut of that soze
and to biddle the disease by his autho-
ritie, if it could not otherwise be hea-
led. Afterward he addeth these words
worthy to be noted. If any man (saith
he) doe attribute vnto himselfe the name
of vniuersall Bishop in the church, what
will al honest men iudge of him? For the
estat of the vniuersall Church must nedes
fall (which God forbid) if he fall which
is called the vniuersall Bishop. Therefore
let this blasphemous name be banished
from the harts of all Christians, whereby
the honor of all Priestles is taken away,
and wrongfully vsurped by one alone.

And in the Epistle following, *S.*
Gregory maketh his mone to the Em-
peresse *Constance*, that the said Emperoz
Maurice her husband went about to
perswade him to leaue of his setting
of himselfe against it, which I cannot
doe (saith he) for I defend the cause of
the Gospell, and the Canons, and the
truth of equitie and humilitie. And it
is so greuous & intollerable a thing
that the sayd *Iohn* our fellow brother
and bishop, should seeke to haue the
name

S. Gregory
whom the
Catholicks
take for an
Archpope,
condemneth
the authori-
ty of Popes.

An apology

name of bishop to himself alone. But what other thing doth he geue vs to vnderstand by this his pride, but that the time of Antichrist draweth neare? For he followeth the steps of the wicked friend, who despising y^e ioy which he had in common amongst the legions of other Angels, dyd seeke to set himselfe in y^e hyghest roome, to raigne as soueraigne all alone,

And in an other Epistle, the same *S. Gregory*, answering to y^e whiche the layd Emperour *Maurice* had witten vnto him, which was that hee ought not to bee so precisely wedded to his own will for the terme of vniuersall Bishop, for such strife about termes hinder the vniion and peace of the church: did disproue his reasons with very good grace, saying thus: But I beseech your maiestie of your goodnes, to consider that of words fondly spoken some doe no harme at all, & other some doe great harme. As for example, when Antichrist shall come and call himselfe God, that speech is very fond: neuertheless as it is sonde, so is it also very pernicious. If you looke no further thā to the wordes, there are but two sillables: but if you way the meaning of the wordes,

it

it is the full importance of all iniquitie. And I dare boldlye say vnto you, that whosoever calleth himselfe, or causeth himselfe to be called the vniuersal priest, the same partie through his vaingloriousnes, is the forerunner of Antichrist, because that by his pride, he exalteth himselfe aboue all others. I besech you therefore of your good zeale to Godward, to commaund that no cause of offence be geuen by taking vp such a fond title. See how *S. Gregorie* declarerth and denowerth him to be the forerunner of Antichrist, which doth name himselfe vniuersall Byshop, forasmuch as he taketh vpon him the authoritie of all other Byshops, as wel neere all the Popes of Rome haue done, which haue bene since his time. And yet to confirme this his sentence better, I wil adde the warning which he gaue by his letters to the Byshops of Grece, to be well ware that they gaue not the title of vniuersall Byshop, to *Siriack* Byshop of Constantinople next successor of the said *John* after his decease: good brethren (quoth he) yee shall vnderstand, that the late *John*, (who not long since was prelate,) Passing the bondes of modestie, and

O.i.

of

*Epist. lib. 7.
epist. 69.*

An apology

of the measure of his calling, did wrongfully in a Synode vsurpe the proud and pestilent title of Oycumenicall (that is to say vniuersall) Byshop agaynst God and the Church, and to the despight & derogatiō of the whole order of Preesthode. Whereupon wee wrote twise vnto him, that he should not omit any thing, which might concerne the peace of the Church, exhorting him to leaue that proud name, and to submit his hart to the humilitie, which our Lord and master hath taught vs. Whereof forasmuch as he held scorne, we haue vsed the lyke admonitions vnto our brother *Siriacke*, his successor. But sith wee see that Antichrist the enemy of mankind, beginneth to shew himselfe opely by his foreronnors in this latter tyme: and that the preestes themselves, (which ought to resist him by their holy & humblelyse,) be the partyes that serue him for his foreronnors, by intitling themselves with his proud name of vniuersall: I beseech yee, yea and charge ye, that none of you at any tyme, receyue, admit, write, allow written, or subscribe vnto that title: But that as becommeth the seruantes of the almighty God,) euery of you keepe himselfe pure and cleare from this venemous

for the Protestants. 98

mous infection, without yelding of him selfe, to the deceitfull craftines of the enemy: for surely that title tendeth to no other end, but to the hurt, and diuision of the Church, and to the slaunder of you all, as I haue sayd before: because that if he onely (as he imagineth) is the viuerfall Byshop, it followeth that you be no Byshops. There are yet diuers other like sayings, in the writings of S. Gregory, which I could here alleadge, but these which I haue heretofore set downe, may suffice (in mine opinion) to declare and shew vnto the Romish Catholicks by the authority of that god doctor (whom they themselves take to haue bene one of the greatest & worthiest of all the Popes, in respect whereof they haue termed him the great S. Gregory) that the name and office of Pope (which is nothing else but an vniuersall and supreme Byshop or shepheard ouer all other Byshops and Priests,) is condemned as the name and office of Antichrist or of his forerunner, and as a title and estate full of pride, iniury, diuision, and contempt of Gods commandments, and of the holy decrees and counsels which haue bene holed

An apology

That S. paul
and S. Peter
were equall
in degree,

before that tyme.

But now that we haue made S. Gregory to fight sufficiently against popes that were his successors, let vs returne to our Canons, to shew that S. Peter was neuer pope; (that is to say prince or soueraigne ouer the Apostles:) I will only alleadge one Canon, which saith that S. Paule and S. Peter were equal, yea euen at the same time that they were both at Rome, and that the one was no way greater than the other: whereof it followeth, that S. Peter was no more pope than was S. Paule. Now S. Paule was neuer pope, nor euer reputed so to be, by the very maintayners of the popes dome themselves. For these be the very wordes of the Canon, taken out of S. Ambrose. S. Peter and S. Paule haue preheminence aboue all other Apostles, by speciall prerogatiue. But yet is it vncertayne whether of them two were preferred before the other. For I think that they were both equall in deserts, & likewise in their deatnes and passions: and also that they liued in like deuotion of faith. and finally, came Both together to the glory of martirdome.

And I beleue that it hapned not with
out

c. Beati. 2.
9. 7.

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out some cause, that they both suffered martirdome in one day, in one place, and vnder one persecuter, for they suffered in one day, that they might goe together in company to Christ: and in one place, to the end that Rome should not want either of them both, & vnder one persecuter, that both of them might be partakers of one cruelty. The day therefore was ordayned for their desert, the place for their glory, and the persecuter for their vertue. And they both suffered martirdome at Rome the soueraign Lady and head of all nations, to the end that where the head of superstition was, there should rest the head of holines; & where the princes of the Gentils dwelt, there should remayn the Princes of the Church.

By which Canon it may easily be indged, that *S. Peter* was in nothing to be preferred before *S. Paule*, & that both were equal in all respects, which sheweth plainly that *S. Peter* was neuer head of the Church, neither in respect of nature, nor in respect of ministration. For if he had been, the should as much haue been sayd of *S. Paul*, according to the Canon. And so by consequence, we should say that the Church
D. it, had

An apology

The Lordly
gouernemēt
of the church
dispro-
ued by the
auncient
Canons.

had then two heads like a monster, & ching that were to absurde & strange. I know wel that such as imagine the gouernment of the Church to be like the gouernment of a kingdome, doe thinke it meete that there should be one supreme head and gouerner, and that the same should haue Cardinals as great Princes of his court, & Archbishops somewhat in lower degree than the Cardinals, and Bishops as inferiours to the Archbishops, and so consequently Abbots, Monks, Chanons, and Curats, ech in degree vnder other. And in good sooth, this order of holy gouernment hath a fayre outward shew, but there is one thing that marreth all, which is, that it hath no foundation in the word of God, which doth not teach that there is any inequality amongst the Shepheards, but that they ought to gouern their Churches with one common consent by Gods word, making assemblies or meetings, (which are commonly called Synodes or Councils) for the same purpose, if need require. And moreover that they ought to submit themselves to the Ciuill Magistrate. And the very Canons themselves

for the Protestants. 100

selues doe agree herewith, (specially one Canon which is taken out of *S. Iherom*,) seeing, that in the time of the primitive Church there was no difference betwixt a priest or an elder, and a bishop: and that the Church was then governed by the common council of the elders.

Let vs heare the very words of the Canon. In olde time an Elder and a Bishop were all one thing, till scismes and parttakings crept into Religion by the deuils inspiration, and that folke began to say, I hold of *Paul*, and I of *Apoll*, and I of *Cephas*. Vntill this time the Churches were governed by common aduice of the Elders. But after that euery man began to brag of his own disciples whom he had baptised, and not of Christ, then it was ordayned that in euery Church one of the Elders should haue authoritie ouer the rest, to take away the seede of scizme. Wherefore like as the Priests know that by the custome of the Church, they be put in subiection to the party that is set in authoritie ouer them; So let the bishops know also that whereas they themselues are of more authoritie than the Priest, it is not by the ordynance of God, but by custome, and that

c. Olim. dist.
95.
O. iij. they

An apology

they ought to gouerne the Church by common aduise.

which Canon in very truth is very notable, specially for that it doth evidently shew, that all the degrees and dignities (which are infinite at this day in the Church of Rome) are not grounded vpon the expresse ordinance of God, but only vpon the positive law of custome, for looke what the Canon speaketh of Bishops, is much moze by all reason to be spoken of Cardinals, Patriarches, Archbishops and other dignities, seeing that the office of a Bishop (wherof the holy Scripture maketh mention) was instituted long time before the dignities of the Cardinals and the others. And hereupon it followeth, that men should not make so great reckning of any of these great and pompous dignities, which are founded but onely vpon custome, which ought not to be of any (or at least wise of very litle) authoritie in the Church of God, as shalbe declared moze at large in the last chapter of this booke.

As touching the residue, if it be alleged that the Bishop of Rome had in olde time, and still ought to haue
cheefe

The Pope
had no prerogative
aboue the
generall
counsels in
old tyme,

for the Protestants. 101

cheefe authoritie and preheminence. at the least wise in the assemblies of councels and Synodes: the answer is, that he hath nothing to doe with the matter: for the Ecclesiastical histories and the acts of the auncient councels, (as that of Nice, holden in the time of *Constantine* the Emperour) doe witness vnto vs, that the Bishoppe of Rome was so far of from ouerruling councels, that he tooke his place in sitting but as fourth in degree, (which is a good way offe from the first and cheef place) as he did at the generall councell of Nice.

*Hist. trip.
lib. 3, cap. 1.*

But forasmuch as in this point of the Popes Supremacie, the Romish Catholics (& chiefly the Canonists) doe maintaine the authoritie of the Pope, by meanes of a donation and of certaine prerogatives which they affirme to haue been graunted vnto the Pope by the Emperour *Constantine* the great. I will here a little examine the truth of the matter. I say therefore that this donation and graunt of prerogatives, inregistred by *Gratian* in his decrees, is a thing inuented of pleasure and altogether false, and that it neither is like nor possible, that the Emperour *Constantine*

The forged donation fathered vp on *Constantine*.

c. Constantinus, dist. 96

Constantine

An apology

Constantine did at any time make such a pretended gifte or graūt of prerogatiues, as may ealely be perceived by the histories of his time.

And for prooffe of this matter, ye must first vnderstand, that in their sayd surmised donation, they make the Emperour *Constantine* to say within foure dayes after he was baptised, that he wold haue all the Bishops and Priestles of the Roman Empire, to acknowledge and hold the Bishop of Rome for their head, in like sort as the iudges of a Realme doe holde their king: and that he should haue greater authoritie than the Emperour himselfe: Geuing vnto *Siluester* the vniuersall Pope and to his successors, his Imperiall Pallace of Lateran which is at Rome, and the Citie of Rome it selfe, with al the Prouinces, Places, and Cities of Italy, and all the west part of the Empire, together with the Imperiall Crown of pure golde, enriched with precious stones, his Scepter, his mantell of Purple, and his other Imperiall Robes, and the Imperiall dignitie of commaunding the men of warre, with all other things concerning the glory & maiestie of the Empire. Geuing also to others of the Roman Cleargie, the dignitie, preheminence and

for the Protestants. 102

and authoritie of Senators, Lords of the Empire, and Consuls: willing them to ride on horseback with white footclothes, apparrayled like Senators, to the end that the Cleargie should be furnished with the like titles of honor in all poynts, as the Lordes and men of warre of the Imperiall Court were.

Also they make the same Emperor to acknowledge himself to be Pope *Siluesters* Footeman or Lackay in holding his stirrop and his bridle when he mounted on horseback. And moreouer to declare that he would remoue his Imperial seate to the Citie of *Bizance*, which he was the purposed to builde and to name it after his own name (that is to say) *Constantinople*, to geue place to the Pope, because it was vnmeet that where the seate of the Priestly kingdome, and of the supreme head of christen Religion was set by the Emperor of heauen: there also should be set the seate of the Emperor of the earth. And therfore that he willed and commaunded that the same donation should stand in force, and be inuioablye obserued vntill the ende of the world, beseeching and adiuring all the Emperors, Lords of estate, Princes, Senators, and People that should come after him,

An apology

him, euen before the dreadfull iudgement seate of God, neuer to breake the same vpon payne of euerlasting damnation. And to haue both *S. Peter* and *S. Paule* their enemies, both in this world and in the world to come, and to be burned and consumed in the deepe pit of hell, amongst the deuils and the vngodly folke. And the date of this pretended donation is this. Geuen at Rome, the third of the Kalends of April, in the yere of the fourth Consulship of *Constantine Augustus*. And also in the fourth Consulship of *Gallicanus*.

This in few words is the whole substance of the pretended donation made by the Emperoz to the Pope and to the Cleargie of Rome. wherupon the doctors of the Ciuill Law take maruailous paines in discussing whether it be auailable or not, and whether *Constantine* might so greatly diminish the Empire, seeing that (say they) the title of *Augustus* is geuen vnto him, to the intent he should increase, and not diminish the Empire: And whether he could geue greater authoritie to the Pope, than he himselfe had, seeing that by the rules of the law, no man can graunt to another more right than

for the protestants. 103

than he hath in himselfe: And whether he could force or constrain his successors to obserue this donation, considering that by the Ciuill Law, like against like hath no power.

These doctors (say I) haue taken great paynes to resolue this question and diuers such like vpon that matter: but all in vaine, for it ought first to be prooued that there was such a gifte made, before they disputed whether it be lawfull and auailable or not. But we may easely gather by the histories, that it is but a surmised and a forged graunt, and that there was neuer any such: But the holy order of the Cleargie hath alwayes taken it to be a holy kinde of fraude, to enter vpon the goods of the lay people by such meanes.

Therefore to resolue the sayd doubt by the history, you must vnderstand, that this donation is reported to haue beene graunted in the time of *Constantine* fourth Consulship after his baptism, as if they had been both at one time, when as those times were farre asunder. For his fourth Consulship was in the yeare of our Lord three hundred and eightene, and his baptism

The dis-
prooofe of
the donati-
on by the
very dona-
tion it selfe.

*Pomponius
latus. in Cō-
stantine &
Licinius.
Euseb. lib. 9
cap. 8. & 1. trip
hist. lib. 1.
cap. 8. 9. 10.
rosius. lib. 7
cap. 28.*

An apology

tisme was more than twenty yeares after: and therfore the diuersitie of the times both discouer the fallenes of the donation.

Besides this, it could not be done in any of both those times, for afoze the time of his baptisme Pope Siluester was already dead, as the histories do well proue, which doe witnesse, that for the great desire which *Constantine* had to be baptised in the Riuer of *Iordaine*, in *Jury*, he deferred his *Christs* ning (by reason of the great affayres wherewith he was continually kepte occupied) vntill the latter ende of his life, at which time perceiuing himselfe to be very ill at ease & out of all hope of being able to trauaile into *Jury* to be baptised in the Riuer of *Iordaine*, he caused himselfe to be christened in *Nicomedia*.

And therfore this pretended gratie, could not be made by *constantine* after his Baptisme (as the donation it selfe doth beare men in hand) to pope Siluester who was dead before that tyme. Neither could it be done in the tyme of *constantines* fourth consulation: For at that tyme (and moe than ten yeeres after) he had a fellow in the Empire

Empire named *Licinius* who held the East part of the Empire, and *Constantine* himselfe held the west partes, according to the custome of the Romain Empire then receined, which was to haue two Emperors at once (as were *Dioclesian* and *Maximian*, and also *Galerius Maximinus*, and *Constantius Chlorus*) the one commanding in the East parts, and the other in the west. And therof (as some thinke) did grow the custome of paynting the Imperiall Eagle with two heads. Now then inasmuch as *Licinius* remaining at that time in the East countreys as in his own parte of gouernement, was a Heathen man and a deadly enemy to *Constantine* who was a Christian: It followeth in reason, that if *Constantine* should haue genen vp the Empire of the west to the Pope, he could not haue made his account to haue reioined his Imperiall seate by and by into the East, (for he had reckned without his host) but it would haue behooued him first to haue put down *Licinius*, ere he could assure himselfe of the Empire of the East, as in deed he did afterward by force of armes: But that was more than ten yeares after
his

*Euseb. lib.
eccl. hist. 8.
cap. 16. &
Pom. Ipatius
in Vitis ho-
rum Impe-
ratorum.*

An apology

his fourth Consulshippe . But who would thinke *Constantine* to haue been such a foole, as to spoyle himselfe of the West Empire to geue it to the Pope, and to content himselfe with the East Empire, which he had not, nor could assure himselfe to haue, considering how vncertaine the issue of waer is.

Moreover about the same time of *Constantines* fourth Consulship, there was Ciuill warres in Rome betwixt *Constantine* himselfe and *Maxentius*, who had set vp himselfe as an vsurper in the Citie of Rome, through the ayde of the Pretorian Soldiars. By reason whereof, considering that *Maxentius* was a great enemy to the Christians, and had on his side an infinite number of the greatest men within the Citie: It doth well appeare that that time was viterly vnmeet for *Constantine* to aduance Pope *Siluester* and the Romaine Clergie so greatly as this pretended donation would make vs belecue.

And truely in the very same yeres of this fourth Consulship, the Senate of Rome did canonise and inrowle among the number of the Gods, the Emperour *Dioclesian* who dyed at that time

for the Protestants. 105

and had resigned by the Empire, about a ten yerres before.

Now then seeing that the Senate was at that time in so great authority as to canonise *Dioclesian* (the greatest enemy and persecuter of the Christians that euer was) in despite of *Constantine* being then Emperor, Consul, and a Christian? I leaue it to your discretions, to consider how they would haue suffered the thing which this pretended donation speaketh of, namely, that *Siluester* should haue been set vp as soueraigne Lord ouer the Senators themselves, and ouer all the west Empire: and that the rest of the Clergie should haue been made fellowlike and equall with the Senators, Consuls, & States of the Empire. Surely they would no more haue suffered it, than the Presidents and Counsellars of our Parliament would nowadaies abide to haue a minister of the Gospell set ouer the to controll them. Or the overseer of a Consistory to be made fellow with them.

And yet furthermore the history doth witness vnto vs that this *Constantine* the great, did leaue vnto his sone *Constantine* for his part the Realmes

An apology

of France . Spaine and England:
and to *Constat*, Italy, Affrike, Sclano-
nia, Macedonia, and all Greece vnto
Constantinople: and all the residue of
the East vnto *Constance* his third son.
Now then seeing that he parted the
west Empire betwixt his two sons,
it must needs be that he had not ge-
uen it away to the Pope, as this pre-
tended donation surmiseth.

Againe, who will thinke *Constan-
tine* to haue been such a beast, as to
geue vnto the Pope that which he
ought to leaue vnto his own childre?
or who wil think him to haue bene so
bery a bodiprak, as to abace himselfe
so much, as to become the Popes lac-
kay? Or so ignorant, as not to know
that the stately pompe and glorious
royalty of Sceptars, Crownes, and
Princely Robes, were very vnnicete
for such as are ordayned and appoin-
ted to preach the word of God, and
the doctrine of humilitie? Merely *Eu-
seb.* (who was in his time) doth write
that he gaue great possessions to the
Church in diuers countreys, and that
he did builde for the Christians diuers
faire Churches: But he speaketh not
a word of this geuing away of all the
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West Empire, and of the Crowne, Scepter, stately Ornamentals, Imperiall dignities, & states of Lordship, Consullship, and Senatorship, which is pretended to haue beene done by him to the Pope and to the Romaine Clergie. Of all this (I say) he speaketh not a word. And yet it is very like that if there had been any such matter he would not haue omitted it: For he hath not forgotten to speake of diuers other matters of lesse importance. wherfore it doth plainly appeare that the said donation is false and forged, and so by consequence, that how much soeuer of the auncient Romaine Empire the Pope holdeth. he holdeth it by none other title, than onely by usurpation.

Now hauing sufficiently discoursed of the authoritie of the Pope, I will adde a word or twaine concerning the authoritie of his statutes and ordinances. And first of all I say, that by the word of God, which doth condemn the traditions of men, this point is easely confuted. But let vs goe on further: I say that by the very Canones themselves, we ought to make no account of them, because that

D. h. such

The authority of the Popes decrees.

An apology

s. Olim. dist
11.

such ordinances doe burthen mennes consciences, and they that obey them, doe seeme rather to play the Jewes, than to vse the liberty of Christians. These be the very words of a Canon taken out of *S. Augustine*: Vndoubtedly I am of opinion that the traditions of the Church ought to be cut of, as soone as oportunitie may fitly serue thereunto. For although it appeare not that they are contrary to the faith: yet notwithstanding the slauish burthen of them doth oppresse Religion, which God of his mercy hath appointed to be free with the celebration of few Sacramentes, and those very cleare: In so much that the state of the Iewes is more tollerable thā the obseruation of so many traditions. For though they know not the time of their libertie, yet doe they not submitte themselves to any Sacramentes at the presumptuous and fantastickall appointment of man.

which Canon doth well declare how much they be wedded to their own affection, which in these dayes doe kindle coales in all places, and condemne all those of heresie, which doe leaue the traditions of men, to be- take themselves to the word of God.

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or by
Father

for the Protestants. 107

For with what countenance dare they call it heresie, not to beleue in the intentions of Popes, seeing that euen their own Canons doe wil vs to forsake the traditions of men? If this be heresie then ought they to burne their Canon Law.

Moreover, it is very easie to be proued by their own Canons, that all the decrees and ordinaunces of the Popes, are either superfluous or wicked. For if they agree & accord with the word of god, they are superfluous, because it ought to suffice vs to obserue the ordinances of god, which haue no need to be ratified and authorized new againe by men. And if they be contrary or repugnant to the ordinances of God, then ought they to be reiected as wicked, as the auncient Canones themselves doe witnes. These be the very words of an auncient Canon attributed to Pope *Urbane*: Ye must vnderstand that the Pope of Rome may dam. wel make new ordinances in such things *c. contra*, as the Euangelistes and Prophetes haue *25. q. 1.* not spoaken of, But in the matters that are openly resolued by the Lord himself, or by his Apostles, or by the auncient Fathers that followed next vnto them,

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the Pope of Rome cannot make any law at all, but ought rather to maintain that which is already ordayned, yea eue with spending of his bloud and his life. For, if he should take vpon him (which God forbid) to destroy that which the Apostles and Prophets haue taught, in so doing he should shew himselfe to doe amisse, & not to geue sound iudgement.

Vpon this Canon it is worthy to be noted, that the popes authoritie extendeth not so larre, as to deale with any thing which the Doctors, & auncient fathers of y^e Church haue taught, as it is farther auouched and proued by the Canon following, attributed to Pope *Zosimus* whiche sayth thus: As touching the statutes of the fathers, the authoritie of the Seate may neyther ordaine any thing contrary to them, nor chaunge any thing in them: for antiquitie ought to be inuiolably rooted among vs, as beyng honorable by the decrees of the fathers, By which Canons of Pope *Urban* and Pope *Zosimus*, it doth playnely appeere, that the auncient Canons, (such as those be whiche we haue alleaged in this book to confute the errors of the Romish church) ought to be of greater authoritie, than the

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the decrees, and ordinaunces of the latter popes of our dayes, & of their counsels, which haue no power to disanul or alcar any thing in p statutes, and doctrine of the annuient fathers. And as touching the authoritie, which the Pope attributeth vnto hym selfe, concerning power to dampne soules, and to send them into hell by great troopes, without beyng lawfull for any man to say vnto him, why doest thou so: and to excommunicate, out-lawe, and accurse whome he listeth: a man may beat down all these hoznes of hys with this vnanowerable argument taken out of his owne Canons, that such as are true members of Christ and of hys Church, cannot be condemned nor put out of the Church by any kinde of excommunication, enterbiding or accursing, & that if any faythful Christian happen to be wrongfully excommunicated or accursed by p Pope, or by any other priest: yet notwithstanding hee is neuer the more out of the Church, but remaineth alwaies a member of the same.

The Popes
authoritie in
darning of
mens soules
c. Si papa.
dist. 40.

These be the very wordes of a canon touching that poynt: When any man departeth from the truth, from the

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fear of God, from the fayth, and from Charitie, truly, truly the goeth he out of the compas of the Church. But contrariwise, if any man be excommunicated and thrust out of the Church, by vniuersall Iudgement, it is certayne that if hee were not gone out afore, (that is to say, if he haue not done any thing that deserued it) he is not hurt by such excommunication, for often times he which is driue out remaineth still within, & he that seemeth to be within, is neuerthelesse without.

This Canon teacheth vs a very good, and holy doctrine: which is to hold and certayne, the pure doctrine of the truth, the feare of God, sayth & charitie, & then not to feare y^e excommunications or thunderbolts of the Popes, or Bishoppes (the which in these dayes they do rather vse against such as will not allow their errors, than against wicked liuers and such as giue occasion of offence) because no man is able to put vs out of Gods Church, if we cast not out our selues through our vices. Now, if vices and errors be the thinges which driue a man out of the Church of God, are there in these dayes any people in the whole

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whole world which are more out of the Church than those which think to dye out others?

There remaine yet two pointes to treat of, touching this matter, namelpe, the personall succession amongst those of the Romain Clergy, (whereof they doe so greatly brag themselves against the Protestantes) and their discipline. As touching the first point, they say they haue (as it were) a lineall succession from age to age, of Bishops and Shepheards from the Primitive Church, and therefore that they be the true Shepheards: & that by the contrary reason, the Ministers of the gospel which haue had no such succession, be false Shepheards. But this matter of succession is very easie to be answered. For if you looke well into the histories of the Popes, and confere them with the canons both of late yeres and of olde time, you shal finde that the most part of the Popes and Bishops came in at the window, and not at the doze. And that they haue been intruders and vsurpers, & not lawfull successors.

A personall succession in the order of clergy.

And to begin at the beginning, the canons doe teach vs (as truth is) that

An apology

that Bishopricks and Ecclesiasticall offices ought to be bestowed by lawfull election, and that it is not lawfull for Bishops and Shepheards to appoint in their latter dayes who shall succede them, but only to geue their opinion to their Churches, concerning such as they deeme in their consciences to be most meete to succede them. Thus saith a Canon taken out of the Counsell of Antioch. It is not lawful for a Bishop to choose or appoint who shall be his Successor, though he be neere his death; and whatsoeuer he doth in that case, is nothing, nor nothinge worth.

*a. Episcopo.
a. Gude. 3. 9.
2.*

That the
Popes are
intruders of
the Papacy.

By which Canon it followeth, that Pope *Clement* (whom they vouch to be the Successor of *S. Peter*) was no lawfull Pope. For there is another Canon which saith (if it be worthy to be beleued) that *S. Peter* drawing neere the end of his life, rooke *S. Clement* by the hand, and betooke vnto him the Church of Rome, choosing him to be his Successor. Also Pope *Damasus* (who was about the yere of our Lord 371. in the time of the Emperour *Valentinian*) was made Bishop or Pope of Rome by great hurlyburlys, wherein there were

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were a hundred and seven and thirty men slaine in the streets as *Marcellus* doth witness.

Am. Mar-

cellus. lib.

27. 10. stella

Genetis. 88

Platina in

Vitis Ponti-

ficum.

Pope John the eighth being a wo-
man (and therefore not capable of the
pope dome) was borne in England,
& held the papacie about two yeres
and a halfe. *Pope Sylvester* the second
was a great Negromancer, and came
to be pope by the help of the deuil, to
whom he gaue both body and soule
(as it is written in his history) and
he reigned foure yeres and certaine
monethes. *Pope Silvester* the third
was made pope by tumults and fac-
tions: For in those dayes (as sayeth
the history) the pope dome was grow-
en to such a state, that it was geuen
to him that would geue most for it, or
which made most frends and fauour.
Pope Boniface the eighth was made
pope by faction and bribery, hauing
first by subtle practises gotten the re-
signation of his predecessor *Pope Ce-*
lestine a man of a simple wit, whom he
caused to be straitly shut vp in prison,
where he dyed for grief of mind when
he saw himself so decciued and de-
bailed. wherupon it was sayd by this
Boniface, (a good witness of his rais-
ing)

An apology

ling) that he entered into the Pope's
doine like a fox, raigned like a Lion,
and died like a dog: for he dyed mad.
Pope John the four and twentieth vs-
surped the papacie by force and vio-
lence, and maintayned himselfe in it
by the same meanes, and was found
to erre in the Christian faith in more
than in fortye Articles: so holy was
his holmes.

To be short, the histories of the
popes are full of the wicked dealings
and practises which the Popes did
use to attaine to that degree. Now
therefore I aske you whether these
ought to be called lawfull successors
of S. Peter, and whether those Bi-
shoppes which were consecrated by
them, were lawfully called or not, or
ought to be reputed the lawfull suc-
cessors of y^e primitive church, & whether
the Curates and other Priests that
were promoted to holy order and to
benefices by such Bishops, may be
reckned as lawfull successors of the
Shepherds and Elders of the Pri-
mitive Church. It is very certaine
that they were not: For then were the
Canons untrue, which say that in all
provisions for persons meete for Be-
nefices

*e. Cum, in
cunctis,
e. Bona
e. Quisquis
Extr. de E-
lectione.*

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nesfices, there ought to be a lawfull election, wherein consideration is to be had of the fitness of the parties age which is to be chosen, and of the gravity of his manners, and of his learning: and that as many as haue voyces in the election, should be heard, vpon paine of making the election of no force, and that the party be denoted as vnworthy and vnmeet to haue a benefice, which is furthered or preferred therunto by the fauor or power of the world. Neither are such diuulish seruings, inforcements, subtilties, and fauors to be called lawfull vocations: but intrusions, inuasions, usurpations, and wicked and damnable practises. The Canons also doe confirme it to be Simonie, to gette money or ought els to be promoted to Orders, or to be prouided of a Benefice or to obtayn a benefice in recompence of any temporall service.

And that al aduowfions and presentations made by Popes or Bishops in way of Symonye, be naught and of no valure or authoritie. Now I leaue it to al people of any discretion, to conclude how the Bishops & the priests of these dayes, may be called the lawfull

c. Eagna, 1.

9.3.

Ci. c. cum

essent extra.

de Simo &

c. cum dete-

stabile Ex-

tra.

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full successors of those of the primatiue Church. For shall a man find any which geueth no mony for his orders or for the bulles of hys benefice? Are not the Bishoppes, Abbes, Bishops, and other Benefices geuen away now adapes and of long tyme agoe, in recompence of temporall seruice, yea and sometime for such vniworthy & vile seruices as deserue rather punishment than recompence? And seeing that the Popes and Bishops themselues clymbe vp into their high degrees by Symonie, must it not needes be, y the collations which they make in bestowing the benefices of the patronages vpo other inferior priests, are Simoniacall, and so consequently voyd according to the foresayd Canons?

If the Romish Catholickes deny this, they must also disauow their own Canons, and deny the sonne to haue light. And therefore the Romish Clergy are farre from the lawful and continuall successors of the Shepherds and Priests of the primatiue Church, wherein they imagine themselves to remayn. For sure, Wybery, Simonie, and such other like practices, are
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not the doore whereby they ought to enter into the succession of the auncient shepherdes and Elders, as they doe. But they ought to enter by lawfull election made by calling vpon the name of God, after detemination of the party that is to be promoted, & that he be found meet for that charge: who being so chosen, must thenceforth haue the tokens of the auncient shepherdes, whiche are, to preach Gods word purely, to minister the Sacraments, to maintayn good discipline, and to visite and comfort the sicke, as the shepherdes of the protestantes do.

As for the discipline of the Bishops and the rest of the Romish Clergie, It is so corrupted & marde, that their life, doynges, and behauiour, are directly contrary to the auncient Canons. For first, neither the Bishops nor any other benefices ought in any wise to be geuen to such as sue and make meanes for them, but rather to such as shunne the hauiug of them. These are the very words of a Canon taken out of *S. Gregory*.

The discipline & manners of the Clergy.

In your writings you saye you haue *c. In script.* greatly sought quietnes: But yet by the *lxxx. 8. q. 1.* same

An apology

same you declare, that you are come lawfully to the office of a shepheard: for like as that office ought to be denyed to such as do greedely lecke it, so ought it to be geuen to such as do shun it. And (as it is written) let no man vsurpe authoritie, but tary the Lordes calling, as Aaron did.

What manner of persons ought to haue benefices.

e. Licet ergo
d. 9. 1.

But who is he that seeth nor that benefices are at this day geue to such as hunt for them, and to such as runne best: so as it is sayd in common proverbes, that horses run for benefices, and Asses catch them. Let vs now see what kinde of folk they be, to whome (by the auncient Cannons) Bishops piques and other benefices ought to be geuen. These be the wordes of a Cannon taken out of *S. Iheron. Albe-* it then that the Lord had geuen his commaundement and election for the setting vp of a Prince: yet neuertheles the congregation is called together about it. The presence of the people therefore is requisite at the choosing of a priest that euery body may know and be assured that such a one is chosen to the degree of priethood, as is most excellent amongst the people, best learned, most holy, and most notable in all vertue: that
when

for the protestants 113

when the people haue yealded him this record, there may remaine no scruple or occasion to reuoke the election.

And another Canon sayeth thus:

c. Si Episcopus, dist. 23.

He whom men would make a Bishop, ought first to be examined, whether he be of nature, wise and discreet, milde of behauiour, chaste of conuersation, sober, vigilant, of good foresight in his own affaires, lowly, gentle to speak vnto, mercifull, learned, well instructed in the law of the Lord, sharpwitted, and of good vnderstanding in the sence of the Scriptures, exercised in the doctrine of the Church. And (aboue all things,) such a one as holdeth simply the Articles and grounds of the faith.

And in another Canon are well described at large, the behauiours wherunto the Bishops framed themselves in auncient time, according to the rule of the auncient Fathers. Now then

c. Hisignatur, dist. 23.

(saith the Canon) such as are separated from the common conuersation of the world, are commaunded by the lawes of the Fathers of olde time, to abstain from pleasures of the world, to absent themselves from comm6 playes & gamings, and from the pompe of common feastes and banquets; to be sober and shamefast

Q. i.

in

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in their priuate behauiour, to geue them
selues from vsury and vnhonelt gayn, to
seeke to deceiue no man, to shunne the
loue of mony as the roote of all vices, to
eschue worldly busineses and offices, to
accept no degree of honor through am-
bition, to receiue no giftes or presentes
for the bestowing of Gods benefites, to
flee from all false practises and conspira-
cies, to shun hatred, enuy and backhy-
zing, to keep their eyes from wandring,
their tongues from walking, their gesture
from loosenes and wantonnes, to yeald
proofof modestie and shamesfastnes by
the plainnesse of their gesture and appar-
raile, to abhorre all villanous words and
works, vtterly to refraine the company
of widowes and maydens, to admitte no
women to dwell with them, except they
be very neere of kinne to them, to inde-
uer to mayntayne the chastitie of their
bodies, or els to binde themselves in
marriage, (howbeit but onely once) to o-
bay their Elders, to forbear to vaunt
themselves with bragging and boasting,
and finally to apply themselves continu-
ally to the reading of the Christen doc-
trine, and to the exercise of Psalmes,
Hymnes, and songs, for such ought they
to be which intend to geue themselves

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to the seruing of God; that by their laboring to get knowledge to themselves, they may minister the doctrine of grace to the people.

Truely here be many good conditions and vertues. And if the priests of these daies, which are so greatly in loue with y^e tenths of worldly goods, had but a tenth part of these vertues, the world should not be so corrupted as it is. But euery body seeth, that now a daies men of quite contrary conditions are aduanced to the Benefices & Offices of the Church. For a father that hath many children, doth not seeke to preferre that sonne of his into the ministry which is most gentle and vertuous, but him which is most vntoward and vnfit. And therefore grow the extreme abuses, corruptions, and ignorance that is among the Clergie.

And as in olde tyme the teachers, and Shepherdes were learned men: so did they imploy themselves to teach others, and they that did not so, were reputed not onely vntowrthy of theyr charge and vocatioⁿ, but also worthy to be abhoyred of euery man. Thus speaketh a Canon thereof,

Priestes
ought to be
Preachers.

Q.ii.

The

An apology

c. Plt. dist.
43.

The sowing abroad of the heavenly seede is commanded vs; Cursed be we if we hold our peace. Which thing, seeing that the vessel of election doth feare and cry out at: how much more ought we likewise to be askeard? Wherefore, as it is a great fault in the Shepheards, to conceale the truth which they ought to publish abroad: so is it no small danger (God should it) to such as despise their doctrine which they ought to obey.

c. Ignorantia, dist. 38.

And another Cannon taken out of the counsell of *Tollers*, doth shew that the whole duty of Priests consisteth in studying the Scriptures, & in preaching them to the people. Ignorance the mother of all errors (sayth the Canon) is to be eschewed in any wise by priests, whose duty it is, to preach the worde of God vnto the people. The priests are admonished by *Paul* the Apostle writing vnto *Timothie* to read the holy Scriptures. Be diligent (sayth he) in reading, in exhorting, and in teaching, and continue alwayes in the same. Let Priests be cunning in the holy Scriptures and Cannons, and let all their labour be in preaching and teaching, and let them edifie all men, as we by knowledge of sayth, as by reuerend of matters.

But

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But where be nowe these Shep-
 heardes, whiche geue themselves to
 preaching, shall you finde one such a-
 mongest twentye of your iustices?
 There are none that meddle with
 preaching, saue a few monkes, and
 their so doing is contrary to the pro-
 fession of monkery: For by the Canons
 (as we haue shewed before) it is not
 lawfull for monkes to preach. And as
 for redresse of manners, and examples
 of good workes: where is it to be
 found? Not amongst the Curats and
 Priestes of this time, who (for the
 most part) are full of ignorance, which
 being (as the Canon saith) the mother
 of all errors, hath layd her belly a-
 mong them, and (by their meanes)
 hath brought forth all the abuses, er-
 rors, and corruptions that be in the
 world, so as men cannot abide any re-
 formation or amendement.

Furthermoze in old time, bishops
 and other Ecclesiasticall persons, had
 none other ordinary talke and com-
 munication, (no not euen at their
 feastes and banquets) but of pointes
 of the Scripture, according to a Ca-
 non made in the third Councel of Tol-
 410, which saith thus: Because that
 Qiii. most

What the
 talke and
 communica-
 tion of Cle-
 gime ought
 to be.

An apology

*e. Pro reue-
rentia. diff.
44.*

most commonly there is nothing but tel-
ling of idle tales at the table: therefore
(for the reuerence of God and Priestes)
the holy and vniuersall counsell decre-
eth that Priestes shall vse to reade some
parte of the holy Scriptures at their
meales. For by that meanes the soule
may wel be edified, and vnprofitable fa-
bles layd aside.

I doe aske now, Shall ye finde this
Canon well practised and obserued in
these dayes? No: but ye shall find the
cleane contrary, as euery man doth
see and know.

What By-
shops ought
to be.

The Bishops and Pastors of olde
time, tooke not the state of a Bishop
to be a degree of honor and dignitie,
but a charge of great waight & pain-
fulness: but they esteemed it to be an
honorable thing in a Pastor, to be
learned & of good knowledge. Ear-
ken what the canons doe speak ther-
of. He that desireth a Bishoprick, desi-
reth a good work. By these wordes the
Apostle meant to teach vs what a Bi-
shoprick is: namely, that it is a title of
worke and not of worship. For it is a
greeke word, which signifieth that he to
whom the charge of a Bishoprick is co-
mitted, is as an overseer of all such as
are

*e. Qui epis-
copatum. 8.
9.1.*

for the Protestants. 116

are committed to his charge, and that he ought to haue a care of them.

And another Canon sayth thus: *e. Vilissimus*

That man is to be counted most vile, *1.7.1.*
which is in highest degree of honor, if he doe not also excell all others in knowledge and holines.

May contrariwise in these dayes e-
uery man seeth that to be a Bishop, is
a title of honor and dignitie, boyd of
all other charge than to make good
cheere, and to keep a Bishoply table,
causing a kinde of seruice to be sayd in
the Church by some chapline of his
for fashion sake. But to be a man of
knowledge, of good life, and of playn
meaning, is a vile and a disdainfull
thing. The Bishops themselves laugh
such people to scoyne, and cannot a-
bide to haue them about them.

A description
of a Popish
prelate
priesthood.

Touching ecclesiasticall goods (for
the which our Clergy men contend in
these dayes with tooth and naye) let
vs see a litle how the men of olde time
did vse them, and how they ought to
be vsed by the auncient Canons. First
of all according to these Canons, they
ought not to possesse any lands, nor a-
ny other temporall goods, but onely
the tithes and offerings. These are the
Q. iii. very

The vse of
church
goods.

An apology

a. Clericus.
11. 7. 1.

bery words of a Canon taken out of
S. Iherome: The Churchman ought to
shew himselfe to be such a one as pos-
sesseth the Lord, and is possessed of the
Lord. He that possesseth the Lord and
sayeth with the Prophet, the Lord is my
porcion, can possesse nothing but the
Lord. And if he possesse any other thing,
the Lord will not be his porcion. As for
example, if he possesse siluer, gold, lands,
or moueables, the Lord disdaineth to be
his porcion amongst these things. Also
if I be the porcion of the Lord, and the
meeteline of his heritage, I haue no part
with the other tribes, but (as a Levite &
Priest) I liue of the tenths and seruing at
the altar: I am found by the offerings of
the altar: hauing my food and clothing.
I content me therewith, and naked I fol-
low the naked crosse.

Now I do aske of you how wel this
Canon is performed in these dayes?
Dane not the clergy men all the best &
goodliest possessions, reutes, and re-
uenues that are to be found, ouer
and besides their tithes & offerings?
If the case concerne the demanding
of tithes, they can skil to say that they
belong to them, as to those that hold
the place of the Levites, to whom (by
the old law of Moyses) the tenthes
ought

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ought to belong. But if it bee put to them that they ought not to possesse any landes or temporall inheritance, as indeed the leuites did not, because it was forbidden them by the law: They will not then be Leuites any longer, nor say that they represented them. It is not amisse to consue it to most aduantage, that they may bee gathering on all handes thereby. As touching riches and offerings, let vs now see how the bishops and priests did vse the tenthes in old tynes, and how they ought to vse them now, according to the canons. That is, that they owght to deuide the reuenew of the tenthes and offerings, into foure partes: wherof one fourth part was to be geuen to the Bishop, to mayntayne him & his family, that he might keepe hospitality for straungers: another fourth part was to goe to the priests and clergy of his Church: another fourth part was to be bestowed vpon the poore: and the last fourth part was to be imploied in the repairing of his churches. Harken to the exples words of a canon taken out of *c. Quatuor, S. Gelasius*, which sayth thus. All the reuenewes and offerings of the Church, ought to be deuided into foure partes, if

How the goods of the Church ought to be vfed.

c. Quatuor, S. Gelasius, which sayth thus. All the reuenewes and offerings of the Church, ought to be deuided into foure partes, if

the

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the value thereof will beare it , (as is found to haue bene decreed long agoe,) Whereof one part belongeth to the Byshop, an other to the Clarkes , the thyrd to the poore, and the fourth is to be imployed in building. And an other Canon speaketh thus . It is the custome of the Apostolicke Seate , to commaunde the newmade Byshopes to deuide all the renewes of his Bishopricke into foure partes; the one part for himselfe and hys family, and to the keeping of hospitality, an other for the clergy, the third part for the poore, and the fourth for the repaying of Churches.

Thus you see how the tenths and offerings were bestowed in old time. But in these dayes the distribution & imployment of them is farre otherwise, for the Priests vse the partition of the Lyon, taking all to themselves, and leauing no part to the poore. And yet haue we seene euen in our time, that these auncient Canons haue bin set in force againe by the statutes of Wyke, in the raigyn of the late king Charles the ninth , in the yeaere 1561. for there is a branch of that statute, which saith that the fourth part of the tenths shall be distributed to the poore of e-
very

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every Countrey where they are leu-
 ed. But the Clergiemen haue so wel
 handled the matter by setting them-
 selves against it, & by their appeals
 that the said branch could neuer yet be
 put in execution, nor attaine any ef-
 fect at all, so charitable are they to-
 wards the poore. And yet by the an-
 cient Canons the tenths are nam'd
 the tributes of the poore. And there-
 fore those which doe not pay their
 riches well, be counted guilty of the
 death of the poore, which die for want
 and necessitie. How much more guilty
 then are they which can so well extract
 the tenths, & keep all to themselves,
 and geue naught to the poore? Let vs
 hearken (I pray you) how the canons
 doe thunder against such kind of pro-
 ple as doe withhold the goods of the
 needy. The tenths (saith the Canon)
 are the tributes of needy soules, so that if
 thou payest wel thy tithes thou shalt not
 only receaue abundance of fruites, but
 also health of body and soule. He that
 payeth them not, is an vsurper of other
 mennes goods. And looke how many
 poore folke doe die for want of suste-
 nance in the place where he dwelleth, of
 so many murders shall he be guilty before
 the

Tithes are
 the tributes
 of the
 poore.

c. 16. q. 1.

An apology

the seate of the eternall iudge, for con-
uerting of the thinges to his own vse,
which are appointed for the poore.

And surely the Church of old time
could so ill away with such an abuse
in the Clergie, as is the withholding
of the goods of the poore, that it wold
nener haue suffered it. But contrari-
wise (by the auncient Canons) the
Bishops and the rest of the Clergie,
should haue been constrayned to luc-
re for the poore and needy with the gold
and siluer of the Church, and to im-
ploy it rather in this work of charity,
than in making of faire buildings and
in repaying of Churches. These are
the words of a Canon taken out of

1. Anthon.

12 7. 2.

S. Ambrose: The Church hath gold, not
to hoord it vp, but to distribute it to the
needy. To what end should a man keepe
that, which serueth him to no purpose.

Do we not know what a great quantitie
of gold and siluer the Assiriens tooke out
of the temple of the Lorde? were it not
much better that the priestes should be-
siowe it to the releefe of the poore and
needy, than that the wicked enemye
should spoyle it and carry it away? will
not the Lord say vnto you, wherefore
haue ye suffered so many needy folke to

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for the protestants. 119

dye for hūgar? For thou hadst gold where
with thou mightest haue bought them
meate: wherefore hast thou suffered so
many Captiues to be led into bondage;
and to be killed by the enemy for lack
of beyng redeemed? It had bene much
better for thee to haue saued the vessels
of lyfe, then the vessels of mettall. Thou
shalt not know what to aunswere vnto
this, for what wilt thou say? That thou
wast afrayd least the Tēple of God should
not haue bene well garnished? I say
vnto thee, that the Sacramentes haue
no neede of gould. The thinges which
are not to be boughte for golde, are
neuer the more acceptable for the golde
sake. The redemption of Captiues is the
ornament of holy thinges. And truly
these are the precious vessels, which do
saue mens soules from death.

That is the true treasor of the Lord,
which couereth that whiche his bloud
hath couered. **And the next Cand slow**
ing taken out of S. Iherom, sayth *c. Gloria.*
thus. The glory and reputation of a Bi- *11. q. 2.*
shop, is to pinch himselfe to enrich the
poore, and it is a shame for a Priest to
seeker riches to himselfe. Many build vp
the walles, and in the mean while do pul
dowre the pillors of the Church: The
marble

An apology

marble glistereth, the Lampe shyneth, and the altar is garnished with precious stones, but of all this while, there is no account made of the seruants of god. To receiue the goodes which ought to be distributed to the poore, and to be desirous to keepe them vnspent, is a poynt of to great forecast, or els of to great fearfulness, but to conuert any part of it to a mans owne vse, is a fault whiche passeth the crueltie of the greatest thecues of the worlde.

Marke this definitiue sentence, which this good doctor *S. Ierom* hath pronounced agaynst such as withhold the goodes of the poore, and bestow them to their own vse. Oh good lord, howe full of such thecues is this world at this day, which are cōdēned by this sentence of *S. Ierom*. At leastwise the most part of my masters of *Clergy*, can not wash their handes of this crime of deteyning and vsurping the goodes of the poore, except they will deny the Canons heretofore acknowledged, which are grounded vpon all reason and equity, and haue bene honestly obscured in the primatiue church. I doubt not but that many of the clergy will thinke this little discourse of
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tyne which I haue made touching their discipline, very hard and grieuous. But I beseech them to suffer their affections to geue place to the truth. Their owne Canons shalserue me for a lawfull defence and excuse in this case. For by them we be taught, neuer to conceale the truth, but bouldly to speake it vpon payne to be accounted oppressors of the same, and allowers of error. These are the wordes of a canon of Pope Innocentes.

They that
conceale the
truth main-
teyne error.

The error which men do not resist, seemeth to bee allowed. And the truth which is not defended, is oppressed. If a man neglect to resist the varuly, it is as good as a mayntayning & bolstering of them: neither can the party be excused of suspition of secret society, which neglecteth to withstand the crime that is manifest.

c. Error. dist.
83.

There is also another canon which sayth thus: That party is guilty of the fact, which is careles to correct the thing that he may amend. For it is written, that not only those are partakers of the misdeede which commit it, but also they that consent thereunto. And he that condemneth such as goe astray, sheweth himselfe to hate their misdoinges; and he

c. Facientis
dist. 83.

An apology

he leaueth no gap for himselfe to leape out at; which challengeth those that start out of the way.

By which canon we ought all of vs to learne, not to whike at vices and misdealings. And therefore my maysters of y^e clergy, may (if it please the) make themselves a wholesome medicine of the things which I haue spoken heretofore concerning their manners and discipline. And like as they spare not to exclaime against the Protestants (howbeit wrongfully) that they are the cause of the ciuill troubles in Fraunce, and so consequently of the corruptions and disorders that are bred of them: So let them berhinke themselves a litle of their own doings, and they shall finde by the Canons which I haue alleadged heretofore, that in their own orders there are as many abuses and corruptions as possibly can be. But now that I haue spoken sufficiently of the Pope, and of the Romish Clergie, lets now enter into theire Purgatory.

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for the Protestants. 121

Of Purgatorye.

The xii. chapter.

THe Romain Catholicks doe hold opinion, that there is a certaine place within the earth which is not altogether so low as hell, whether the soules of the good Christians which are dead, doe goe to purge them of their sinnes by tormentes of fire and other rigorous paynes: and that euery deadly sinne should, by desart, haue seuen yeares of purgation, if the term of yeares were not shortned by masses, suffrages, and pardons. And for this cause they doe hold opinion, that it is needfull to cause a great number of masses and suffrages to be sayd for them that be dead, and to the same end to geue legacies and foundations of Obites to massepriests and chauntrypriests, and to make good prouision of pardons, specially in the time of the great Iubileis and Croysseys, which they sell very good cheape.

And in very truth this doctrine of Purgatory hath exceedingly enriched the Clergie, yea more than any other thing. For there dyed not so poore a wretch which gaue not some legacie to the priest, (yea often times euen the

Purgatory
the richer
of the Cler-
gye.

A. i.

best

An apology

best thing they had) to haue them sing masses for the ease of their soules, and to shorten the time of their abode in purgatory. And hereunto were al sick folke perswaded by their Confessors, which would make great difficultye & nicenes to geue them absolution, except they would promise to geue one thing or other to the church.

And the better to draw them hereunto, they made them beleue that for euery mortall sinne, their soules shold reman (as is said) seuen yeares in the paynes of purgatory, which would be an infinite time, if it were not shortened by masses. For, say they, although that God doe in this world, pardon the sinnes of all such as confesse them to the priest and make satisfaction, yet doth he remit but the sinne only, and not the payne, so as we must needes goe to purgatory to suffer paynes for al the sinnes which we haue committed in all our life time: which paines are so great, as greater are not possible. For (say they) there is as greate difference betwixt the fire of purgatory and the fire of this world, as is betwixt a burning coale & the breath of a mannes mouth. By reason whereof the pooze world had so great feare
and

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and conceit of this hore fire of purgatory, and of the infinite time which they should be sayn to remaine there, accounting seven yeares for every mortall sinne which was committed in a mannes life time, that every man gaue vnto the Priestes, as much as they would craue, to the end that their time in purgatory might be shortned. But contrary to this doctrine, the Protestantes doe hold opinion that we haue no other purgatory than the blood of our Lord *Iesus Christ*, which washeth away and clenseth all mens sinnes which beleue in him. And they say that his precious blood is more then sufficient to wipe out all our sinnes, without hauing neede to be purged by any fier. And that our sauiour both not clense vs by halves, but thoroughly altogether, and we should doe him wrong and iniury, to beleue that we haue need of any other kinde of clensing, than of that which he himselfe maketh, in iustifying vs by bearing our iniquities, and by wipping away our sinnes and blemishes: And that it is a mockery to say that God doth pardon our sinnes, and not the payn due for sinne: as if you would say, he forgiveth vs the debts that we doe

An apology

owe him; but not the payment of the
bettes: for he will haue that still.

And now (to say the truth) all men
may easily iudge that this doctrine is
better thā the doctrine of the Romish
Catholickes, according to our first
rule, because that by the same, Christ
our Redeemer is most honored. for
asmuche as he is acknowledged to be
the only and whole purger of our ini-
quities, and our true and only Atto-
nementmaker and Justifyer.

And also: the holy scripture, that
doth teach vs that the saythfull and
chosen of God do dye vnto the Lord
and that those which dye vnto y^e Lord
are very happy, & do go into the place
of rest. These are the expresse wordes
of S. Iohn. *Happy are they which from*

Apo. 14. 13.

*this time forth do dye to the Lord: for they
do rest from their labors.* And for those
which dye not to the Lord, forasmuch
as they be none of his, nor members
of the body of the true church where
of Christ is the head: it is certayne that
there is no saluation for them. And
therefore it is in vayne to imagine a
purgatory, either for the one, or for the
other. For as many as die to the lord,
go presently to rest & not into purga-
tory. And those which doe not dye to
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the Lord, do go into euerslasting payn
(not into purgatorie) and there is no
saluation for them. And as for the text
taken out of the booke of the Machabees,
which alloweth prayer for the
dead, and so by consequence purgatorie
also: The Protestantes say that it
ought to be holden for a certayn and
vndoubted rule, that we ought not to
build any article of fapth vpon the
bookes called *Apostrophs*, of which nu-
ber this booke of the Machabees is
one: insomuch as the Autho: thereof
of that wrote it. *constituted* that
he may perchance haue ouerlooked
himselfe, and that he hath written in
simple stile, and that he was not of
skill to write any better: which is an
vnmooe kinde of speech for the Holy
Ghost, who can not erre nor haue any
need to be excused for speaking in a
base stile: for when he listeth he speaketh
in a higher stile than the excellen-
tentest Orators that euer were in the
world. And as touching the text where it
is sayed: *that the same be added to the Holy
Ghost, and be added, neither in the world
nor in the world to come.* (which is vpon the
Romish Catholicks doctrine) fol-
lowing the interpretation of S. Graul

2. Machab.

12. 43. C

15. 39.

voluntarily
of his own
accord

Mat. 12. 32

voluntarily
of his own
accord

An apology.

gery) that then the other sinnes are for-
geuen in the other world, and so by
consequence, that there must nedes be
a purgatory: the protestantes affirme
that to be an ill conclusion. For in so
laying our Lord Iesus Christ mente
nothing else, but that y^e sinne against
the holy Ghost shal neuer be forgiven.
S. Gregory himself (as we will declare
hereafter) doth not say that all other
sinnes sauing the sinne agaynst the
holy Ghost, shall be pardoned in the
world to come: but onely that the
smallest sort of sinnes which are called
veniall sinnes, shalbe then forgiven.
Let vs now come to the Canons.

Prayer for
the dead is
disproued,

There are two peeces of Canons
in the decrees of *Gracian*, which may
easily quench and confound purgato-
ry. For by the one it is sayd that in
this world one of vs may wel be hel-
ped by the prayers of another: But
when we depart from hence to ap-
peare before the seate of Christ, every
man must beare his own burthen, and
then the prayers of Saines which are
in paradise will nothing auale vs,
and much lesse will the prayers of me
of this world stand vs in any steade.
These are the wordes of the Canon.
In this present world we know we may
helpe

e. Inpresen-
ti. 13. q. 2.

for the Protestants 132

helpe one another with our prayers and good aduice: but when we come before the iudgement seate of Christ, then neyther *Iob*. nor *Daniell*, nor *Noe*, can pray for any, but euery man shall then beare his own burthen.

The other Canon sayth that nei-
ther the bishops nor the Apostles can
assoyle the dead of their sinnes: wher-
upon it followeth y men haue bought
the Popes pardons in vaine, for the
redeeming of those which are sayd to
haue been in Purgatory. These are
the very words of the said Canon ta-
ken out of the decrees of Pope *Gelasius*:
We reade that Christ hath raysed c. 1. 14. g. 2.
the dead to life: But we read not that e-
uer he released any of those which were
dead in sinne. And he who only had the
power to doe it, hath geuen this princi-
pall commaundement to *S. Peter*, saying:
*That which thou vnbindest vpon earth, shall
be vnbound in heauen, and that which thou
bindest vpon earth shall be bound in heauen.*
He sayth vpon earth, but he neuer sayd
that he which is departed bound by sin,
shalbe released.

which Canon doth well shew,
that the power to vnbinde doth not
stretch so farre as to hell, nor so farre
as to the pretended Purgatory, but
R.iiiij. onelye

An apology

only to the earth: and that the Popes of late yeares haue gone about to extend the boundes of their territories to farre, in commaunding the angels (as they doe by their bulles of pardons) to goe fetch the soules of such out of purgatory, as the Popes themselves listed to name, for they haue no commaundment that reacheth either higher or lower than the earth.

Whence
prayer for
the deade
commeth.

*e. Cum Mar
tha, < ext
de celebr.
missa.*

It is true that for ground of this doctrine of purgatory, they alleadge that the custome of praying for the dead hath been allowed and receaued now of long time, euen from the time of the primitive Church. But it doth not thereby follow, but that an error is an error, although it be neuer so old. Moreover (as Pope Innocent the third doth witness) many of the ancient Fathers haue beleued, that the glory of those which are in Paradise, might still grow greater vntil the day of iudgement, and so by consequence they did imagine that it was lawfull to pray to god for the increase of their glorifying.

*De Ciuit.
Dei, lib. 2. c.
24.*

S. Augustine also wryteth (how be it that he alloweth not the opinion) that some ancient Fathers haue imagined, that to pray for the damned
for

for the Protestants. 125

foze might doe them good, not to exempt them from eternall payne, but to inoderate their tormētts. And therefore although that this kinde of praying for the dead were sufferable, (as in deede it is not) seeing it hath no foundation in the word of God, yet cannot Purgatory be groundd thereupon, soeasmuch as the praying of the Fathers of olde tīne, was either for those which were happy in Paradise, for that their glozy and blessednesse might increase, or for those which were damned, that their payne might be diminished, and not for any which they beleeued to haue bin lodged in Purgatory. For in those dayes they knew not yet what was meante by Purgatory, nor where Purgatory stooode. For it is but a late mutation of the new descriptions of hell.

The famousst doctor that euer spake of Purgatory, is *S. Gregory*: who notwithstanding, speaketh after such a fashion, that he seemeth to make no great reckning of the matter. For he sayeth that none but veniall sinnes may be purged by the fire of Purgatory, the deadly sins cannot: So that by this reckning the paines & tormētts of this pretended Purgatory, haue no
more

Dialog. 4. c.
39.

The small
power of
Purgatory
in cleansing
mens sinnes

An apology

more power to purge, than hath the simple holy water: whereunto they doe likewise attribute the vertue of cleansing, and of washing away of mennes veniall sinnes. These are the very words of *S. Gregory*.

Such as a man departeth hence, such is he presented in the day of iudgement. But yet we must beleue that before the iudgement, there is a fire of purgation for certayne degrees of sinnes, because the truth sayth, that if any mā haue blasphemed the holy Ghost, his sinnes shall not be forgiven, neither in this world nor in the world to come. By which wordes it is geuen vs to vnderstand, that there are some sinnes which may be pardoned in this world, and some in the world to come. For that which is denied in one sinne, is graunted in an other by consequent interpretation. But yet (as I haue sayd) you must vnderstand this to be spoken of the leaste sinnes, as the speaking many idle wordes, to much laughter, to great carefulnes for a mans owne family (which is a sinne that can hardly be shunned euen of suche as know best how to keepe theselues from sinning) or to erre in poyntes which are of no great importance, or to be ignorant of the. Al which sinnes make a mans burthen the heuier euen

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euē after death, if they be not pardoned in his life tyme.

Upon this text and vpon the interpretation which *S. Gregory* hath made of it, (howbeit amisse, as I haue sayd befoze in the text of the holy scripture which sayth that y^e sinne against the holy Ghoste is not pardoned in this world nor in the world to come) the Romish Catholicks, or rather the Scholemen and sophisters haue altogether builded and founded their purgatory. And they are not contented y^e onely veniall sinnes should there bee purged, (as *S. Gregory* would:) but they will needes haue it to serue for the doing away of deadly sinnes also, either by remayning there the full tyme of seven yeares for euery deadly sinne, or else by redeeming or shortening that long season, by the celebrating and founding of Masses and other suffrages. which addition of the Sophisters hath maruelously enriched y^e kitchens of y^e clergy & mōkes, and brought great aboundance of water to their milles, which had neuer happened to them, if purgatory had serued but onely to purge veniall sinnes, according to the aforesayd opinion of *S. Gregory*. for the good people
of

An apology

of christendome had rather to haue purged themselves from those sinnes with holy water (which did no harme to those that sprinkled themselves therewith) then by the fyre of purgatorie which is affirmed to be extremely burning and scalding hot, or by the founding of masses and Obits, which were farre deerer then was the holy water. So as purgatorie had bene brought to nothing, as a wast and barren soyle, if men had held themselves to the onely sayings of *S. Gregory*. Thus may you see how the poore world hath bene abused, by the inneteris and practisors of such holy deceptes.

¶ Of the exception of prescription.

The xiii. chapter.

Hitherto I thinke I haue made it to appeare playnely enough, that the Romish Catholikes are not so well grounded as they imagine, in poynts of religion which they would mayntayne agaynst the protestantes. Now therefore let them blame the reformed religion as much as they list

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for the Protestants. 127

eth and report it to be new; full of errors and heresies, and contrary to the word of God: and finally let them deface it as much as shal please them. For when it cometh to y^e vpshot, their hasty headines and their wilfull fordecining through the corruptnes of their affections, shall neuer bring to passe, but that truth shall alwayes be truth, and darknes be darknes. Do what they can to the bittermost, yet will the truth continue alwayes to strong for them, in the iudgement of the wisest sort. I know well that those which thinke themselves to haue the best braynes, and to be of greatest insight in all matters, are the persons that utter their opinions so boldly in this controuersy of Religion, saying that the reformed Religion (which they tearme new) is a sauage Religion, fond and full of follies and errors: and they will needes be beleued in the matter vpon their bare word, without p^{ro}ouing any part of that which they speake.

But as those kinde of people are commonly ignorant and malicious, and moreouer possessed with ambition and beastlines: so doth it appeare that their mouthes are euer stil open,
euerr

An apology

even when their oucrarrogant ignorance is beaten down by good reasons and allegations. And when they haue done all that they can, for their last refuge they are sayne to runne to the exception of prescription, saying, that the Romish Religion hath been receaued and obserued in Fraunce euer since the first setting vp of *king* dome, euen since the great king *Clowis*, who was the first Christian king, and that it is not like that God would leaue the world so long time (which is moze than a thousand yeares) in error and ignorance.

Prescriptio
can bear no
sway in mat
ters concern
ing God &
Religion.

But what if it be denyed that their Religion (such as it is at this present) was obserued in the time of *Clowis*, or of *Charlemayn*, or of many other kings of Fraunce which haue beene since that time? How would they prooue that which they haue sayd? And if the contrary be proued to them by writings of auneynt Bishops and Doctors of Fraunce, by the which it doth appeere that in this Realme in olde time they did hold the same Religion, or very neare the same, which the Protestants doe in these dayes, what will they answer then? And were it not also very easie to proue by the Historiographers

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for the protestants. 136

riographers which haue written the
lines of the Popes, and also by the de
crees of the Popes themselves, that
the most part of their ceremonies and
traditions (whereof at this day they
make more account than of Gods
word) haue bin inuented and brought
into the Church by the Popes of la-
ter times, long since *Charlemayn*? And
therefore they which sayd that the Ro-
mish Religion (such as it is at this
present) hath been obserued in France
euer since the beginning of the king-
dome there, doe greatly mistake their
markes, and cannot verifie their say-
ing, but the contrarie is easie to be
prooued.

But let vs put the case (how be it
without graunting it) that the thing
which they say is true, and that this
Romish Religion is of the vttermost
antiquitie that can be. Must the truth
of God therefore forgoe his right, by
the exception of prescription? Noe
truely. For if by the Ciuill law there
be no prescription agaynst a king,
how much lesse then, may it be agaynst
the king of kinges? And put the case
again (without graunting it) that pre-
scription ought to take place agaynst
God: yet were it not reason (thinke
you

An apology

you) to reckon the lapse of time according to Gods measuring thereof? Now it is certayn, that with God, a thousand, yea and twelue hundred thousand yeares, are no more than an hower, or a quarter of an hower, and therefore by the lapse of so litle space of time, prescription can take no advantage. But all men of sound iudgemēt will alwayes graunt that as time doth not change the truth into vnttruth, nor vnttruth into truth: So also of consequence we must not admit a Religion for true and good, vnder colour that it hath indured long time, seeing that the exception of prescription is not to be admitted in such cases.

For els if the Romish Catholickes will needes sticke to the Iudgement of prescription for the allowance of a Religion: then must they make good the religion of Mahomet, which hath already lasted aboue a thousand yeres, which thing I am sure that none of them will doe, how passionate soeuer they be otherwise. And if it be deuided wherefore god hath so long tyme suffered y error of Mahomet amongst the *Turkes, Persians, Arabians, Sirians,* & the other *Eastern and Southern* people of *Asia and Affrica*, among whom the

for the Protestants. 129

the Apostles and disciples of Jesus Christ preached the Gospell and plaied so many fayre Churches: there is no other answer to be made vnto it, but that god hath done it by his secret iudgement, wherof we are ignorant. Full well we know that he hath done it for good and a iust cause, & to good purpose, because he doth nothing but that which is good and iust. But it doth not become vs to search any deeper for the perticuler causes which haue moued him so to doe: neither ought we to be inquisitive of his priuities and secret iudgements. The same also is to be answered, to such as say that it is not likely God would suffer the people of Christendome to erre so long as since the masse hath had his full scope. For (to be short) seeing that God is the truth it selfe and his word is true: it is much better to yeld God his due honoz by sticking onely to his word, then to reloy to custome and prescription of time, to authorise the traditions of men. Jesus Christ himselfe doth teach vs playnely enough, that we ought to reiect the traditions of men, although they be neuer so annient, and grounded vpon prescription of time out of minde, and

Mark. 5. 21.

that we ought alwayes to haue recourse back to the pure word of God, which shal last for euer, notwithstanding al customes & prescriptions, which are against it. For in reprimond the traditions of the Pharisees, which had then bene receiued & allowed of long tyme, he exhorted his disciples to cast them of, and to returne back agayne to the pure word of God, and to the naturall meaning thereof saying, you haue heard how it was sayd to the me of old tyme.

As for the ancient Canons, they are so cleare and euident in this case, as is possible therfore it shall suffice me to translate them here simply.

*c. Mala, c si
consuetudi-
nem. c. Fru-
stra. c. Con-
suetudo. c si
scler. dist. 8.
The peri-
lous effects
of euill cus-
tome.*

These be the very wordes of y^e Canon. If all custome is so les to be crested & humoured, then a pestilent infection, be- cause that if it be not the sooner plucked up, the wicked do serue their ruine with that it were by right of priuiledge; inso- much that the sundry disorders and dy- uers viciations which are not repressed out of hand, begin anon after to be receiued for lawes, and are alwayes obserued as priuiledges.

By which Canon wee may well note the pernicious effectes of ill customes, which cause vs to receiue vice

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of
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Th
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Gho

for the Protestants. 130

in steade of vertue; and euill in steade of good: wherof our miserable world hath so many examples, as well in causes of Religion as in matters of policie and law. For in these dayes men defend nothing more aduently, than the abuses and errors which are in all estates, vnder pretence that they haue taken root by long custome and contynuance of time; which haue suffered them to passe in force of lawes and priuileges.

Another Canon taken out of saint Gregory sayth thus: If a man happen to object custome against vs; we must consider what the Lord sayth: I am the way (saith he) the truth and the life. He doth not say I am custome. And euely (as sayeth S. Ciprian) all custome although it be neuer so auncient, and so received, ought to be set aside in respect of the truth; & all custome which is contrary to the truth ought to be abolished.

There is yet another Canon which singeth thus: In vayne do they alledge custome, which are ouercome by reason as though custome were of greater force then the truth. Or as though in spirita all thinges we should not follow that which hath bene reuealed by the holy Ghost. Certaynly it is a true thing; that

Al custome
must giue
place to
truth.

An apology

reason and truth are to be preferred before custome. But if custome be confirmed by the truth, it ought to be constantly kept and retayned.

There is yet another Canon which speaketh fitly of this matter, take out of *S. Ciprian* saying thus: The custome that is crept into any place, ought to be no impediment but that the truth shold be preferred and get the vpper hand: for custome without truth is nothing els but a geuing of contynuaunce vnto error. Wherefore let vs leaue the error, & follow the truth: knowing that in *Esdras*, truth getteth the vpper hand, according as it is written, Truth preuaileth and getteth the mastery, and lyueth for euer, and shall indure world without end.

To come to an end, I wil adde this one Canon & no more: For I should not haue done very soone, if I would rehearse all the Canones that are to purpose touching this matter. And thus sayth this Canon: If only Christ ought to be heard, then must we not depend vpon the thinges which other men that haue been before our time, haue thought meete to be done, but rather vpon that which Christ hath done, who is before all. For we ought not to folow the custome of men, but the truth of

God

for the Protestants. 131

God, specially seeing that he saith by the mouth of *Ez* the Prophet, In vayne doe they honor me, by teaching the commandements and doctrines of men.

And in very deepe this Cannon should make the whole table of the Canonistes, Decretistes, Sarbonistes, Sophistes, and others which handell the booke of the Romish diuinity, to blush for shame, that they should strayne their selues to uphold the doctrines which haue bene apparatly inuented by men. For this one Canon doth arreigne them and cōdemne them, al in few wordes.

Now to come to an end of this treatise, I pray the Romish Catholikes to vouchsafe, to looke aduisedly into the poyntes hertofore by me discussed: and to examine and ponder them thoroughly and without passion, if it be possible. For in so doing I am sure, that as many as haue any naturall discrecion in them, shall find that the Religion of the Protestants, is a farre other thing then they haue hitherto taken it to be, or than it hath bine borne them in hand to be. And when they shall perceauie that the sayd Religion (at the least) is neither wicked, nor hereticall, nor new (as euen the

An exhortation vnto peace.

Anapology

most simple may easely discern by the points before treated of.) it may be a iust occasion for them (if they be not strangely bereft of their right wittes) to incline to liue henceforth in peace and concord , with the professors of the sayd Religion.

And herewithall I beseech them to haue earnest consideration of twoo thinges. The one is , that without a good peace and concord betwixt the Catholicks and the Protestants , the state of the Realme of Fraunce will not only run wholly to ruine, but also come to utter vndoing and destruction. And he that seeth not this, is very grosse & ignorant. For Ciuill warres (when they contynue) do neuer bring forth other effectes , than the changes and destructions of common weales, vnles some good and vertuous men that are louers of the common weale, doe fortune to preuent such vnhappy and euil destinies, by procuring some good and reasonable pacification , as the histories do yeald vs infinite examples therof.

The other thing to be considered of is this. That euery perticular person ought to bethink himselfe that he hath a soule to saue, and that he ought

for the Protestants. 132

to seeke the way of his saluation. For to what purpose serueth it to haue gotten honoꝝ, glory, riches, and other contentments of the world, to him that followeth the way of damnation to his owne wretched soule? Now he that is determined to seeke the saluation of his soule, will he say that he is contented to beleue as his Curate doth beleue? Such resolution were to foolishly and beastly. For will it suffice him to say that he will line as his predecessoꝝ haue done, and follow custome? That were also a wronge way; and is already condemned by the Canones heretofore alledged. Then ought we to determine with our selues to follow the truth, and to embrace the true doctrine of Christ Iesus our lord & Saniour, or else we shall neuer attayn to saluation. And when we be thus resolved, we must take heed that our passions doe not blinde the eyes of our understanding, & cause vs to take blacke for white. For if we say still, we haue bene led and brought vp in this Religion, my father & grand fathers (which were good men) haue died in the same, I haue boꝝne Arms and ventred my life to mayntayne it, it were not now for my honoꝝ to fol-

An apology

lowe the Religion agaynst which I
haue fought, I am of the opinio that
there is no ill in the religion that I
hould, I am now to olde to learne a-
ny other, and such other trifling excu-
ses: we do greatly deceaue our selues,
for they are nothing auailable before
god, with whom we may not dally in
this sort. For such shifts of descant
serue to no other end, but to trifle our
minders, and to lull them a sleep in ig-
norance and darkenes, that they may
haue no skill of their saluation when
they depart this world. What is then
to be done that we may come into the
path of saluation? we must seek the
truth. And where shall we find it? enē
there wherher Christ did send vs whe
he sayd search the Scriptures.

The father of all mercy, who hath
created and made vs for of his owne
glory and honoꝝ sake, geue vs all such
grace, that being inlightened by his
holy spirit, we may be well edified in
the pure doctrine of Iesus Christ bys
sonne our Sauour, to the ende that
being true Christians in name and
effect, we may liue in good vniyte
peace, brotherly and christianly
loue together in his holy
seruice. Amen,

T. 165.

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An apology

in chaunting of mattinnes, and enen-
song. All which things haue no founda-
tion in the word of God.

For, as touching the Monkish
weerde, we finde not, that *Iesus Christ*
or his Apostles, were apparayled af-
ter any other fashion, than other me.
It is therfore playn, that the diuersity
of the fashions of Monkes garments
was the deuice and inuention of those
who were the first founders of their
orders, and therfore is not allowed of
God, For, *Iesus Christ* doth teach vs,
that it is a vayne seruing of God, by
observing the commaundementes of
men.

Math. 23. 9.

Coloss. 2. 20.

S. Paule also, doth openly con-
demne all those traditions, which be
of mannes own growing, and name-
ly, those that concerne abstinence from
certain meates, notwithstanding that
they haue some outward shew of wis-
dome, deuotion, humilitie, and strait-
nes of life: For thus he saith, If then
you be dead with Christ, as in respect of
the trainments of this world, why doe
they burden you with such obseruations
as though you liued to the world, saying
vnto you: Eat not, tast not, nor touch not
All which things being ordayned by the
com-

for the Protestants. 29

commaundements and doctrine of men do go away with the vse of them, notwithstanding that they haue a kinde of outward pretence of wisdom and of willing deuotion, and a certayne humility of mind for that they punish the body, & haue no regard to the cockering thereof.

As concerning the contemplations of the religious sort: they are cōdemned by the fourth of the ten commaundementes, which enioyneth euery mā to labor and to get his liuing with the sweate of his browes. And if the Monkes reply, that by their contemplatiue life, they gayne the knowledge of holy scripture: *S. Paule* answereth them, *1. Cor. 13. 2.* that it is to no purpose, to haue the vnderstanding of all secretes and all knowledge, vnles it be matched with charity.

And as for charitye they can haue no pcece thereof by doing nothing els but study, without making their neighbors partakers of the giftes that god hath bestowed vpon them. And if they reply yet again and say, that there are many moonkes which geue themselves to preaching and teaching of the people: I answer therunto, first that not one among a hundred of the doth so:

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Monks are
forbidden to
preach.

*C. Men-
chus.*

*C. Iuxta. 16.
q. 1.*

so: and secondly that such of them as
preache, doe agaynst the profession of
moonkes: for by the Canons, a moonke
ought to bee alwayes shut vp in his
cloyster, and not in any wise meddle
with preaching or teaching. These are
the very wordes of the Canon. The
office of a Monke is to weep and not to
teach: for he ought to look for the com-
ming of the Lord with feare, mourning
for himselfe and for all the world. And
in an other place it is sayd thus: Ac-
cording to the tenor of the good coun-
sel of Calcedon, we geue comādemēt as
well to the Moonkes of *S. Benets* order,
as to other religious persones, to keepe
themselves within their cloysters, that
they stray not abroad in Cities, Castles,
and Townes: and we charge them to
forbeare preaching to the people in any
wise, sauing onely to such as are willing
to take their habit vpon them for the re-
medying of their soules health.

Seeing then that it is agaynst the
profession of Moonkes to preache, it
followeth, that they cannot iustifie
their contemplations to be good, vn-
der pretence, that some of them doe
deale with preaching, for as much as
in so doing, they doe against their ge-
nerall

nerall profession. And, as for their watchinges, Mattines, Euen-song, and such other Seruices, wherto they binde themselves by their vow of obedience: we will speak of them hereafter. It is enough for me at this present, to haue shewed in few wordes, that the works wherunto the Monks do binde themselves, as well by their vow of obedience, as by their other vowes, cannot be called good works, because they be to farre of from the word of God.

It is also to be prooued by the Canons, y these pretended good works, be neither good, nor inuictorious. And first, as touching their garments, the Canons doe curse and ban all such as repozze any holynes in them. So that by the sayings of those Canons, we ought to abhorre all kind of Monikes: For all of them accompe themselves to deserue somewhat at Gods handes, by theyr wearing of y kind of apparell, and of those shirtes of heare next their skinne: and that they should do ill, if they should wear such garmentes as other men doe. These wordes here following be the very wordes of the Canon, which is
a chap

The habit
of Monikes
hath no ho-
lines in it.

An apology

a chapter of the counsell *Grangrene*. If any man thinke him selfe to be the better furthered to chastity, by his wearing of the Moonkes cowle, or take him selfe to be the more righteous for it, and therupon holde scorne of such as modestly weare hoods and other attyres after the common fashion, Curfed be they.

And touching their vow of abstinence from meates, the auncient Canons speake thereof in such sort, as generally they allow of sobriety, without prescribing of any abstinence, more from fleshe then from fish, These be the expresse words of the Canon.

For there is nothing so delectable, as meates well drell and digested, Nor any thing better for our health, or for the sharpning of our wits, or for the preserving of our bodies from sickness, than sober and moderate feeding: for as suffizance nurrisheth vs, so doth it also maintain vs, in good plight and pleasures.

By this Canon it appeareth, that moderate dyet is so commended, as that wee must haue a regard to our health, and not appayze it eyther by too much pyning of our selues, or the eating of meates that are contrary to our health, And in good sooth, the same

Canons

Canons do lykewise witnes with vs that, to abstayne from iniquitie, is the true manner of keeping and obseruing the Lent, and that therein consisteth the perfection of fasting. These be the very wordes of the Canon.

It is a great and generall fast to abstayne from iniquitie and vnlawfull pleasures of the worlde, and that is the most perfect kinde of fasting in this worl'd. For we obserue the Lenton fast, when wee liue honestly, keeping our selues from iniquitie and vnlawful delights. And truly (as sayth an other Canon) mens prayers and fastinges are nothing worth, if the ill lyfe be not amended.

*C. Ieiunium
de Consec.
dist. 5.*

*C. nihil pro
dest de pa
nit. dist. 3.*

Upon this poynt of abstinence from meates this history which *Eusebius* reciteth is worthy to be noted. In the tyme of the Emperour *Marke Antonius*, ther was a great persecution of the Christians in *Vienna* nigh vnto *Lyons*. Among others two noble personages named *Alcibiades* and *Attalus* were put in prison. *Alcibiades* did punish himself greatly in prison througheys to great abstinence, eating nothing but bread and salt, and drynking nothing but water, forbearing to eat eether fleshe, or any kinde of meate.

where

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where upon it was reuealed vnto *Attalus*, that *Alcibiades* did euill in forbearing to vse the creatures of God, and ministered occasion of offence to the other christians. whiche thing when *Attalus*, had told to *Alcibiades*, *Alcibiades* began to eat of all kinds of meates without any kind of scrupulosity, & gaue thanks to God, being perswaded so to doe (sayeth *Eusebius*) by y^e same spirit which had reuealed it vnto *Attalus*. It is also a very notable thing, whiche we reape in the history *Tripartite*, concerning y^e greate diuersity which was vsed in old tyme, in abstayning from meates, and in keeping of lent.

Lib. 9. cap.
38.

The diuersity that was in olde tyme, in the length of Lent & in the keeping thereof.

For in auncient time, the Romaine Church did make their lent of three weekes and no more. And all *Greece* *Slauonia*, and *Alexandria* made it of sixe weekes. And neither the one nor the other did make their lent of fortye dayes, as it ought to haue bene in following the significatiō of the word. Moreouer some of them did abstayne from all thinges that had life: Other some did eate onely fysh: And some others (which were not of the grossest diet) did feede onely on flying foules and fish, and did eate neyther beefe, Mutton, nor other such gros

flesh

fleshe.

There were some other so scrupulous, as they would eate neither eggs nor whitemeate. And others, which were not scrupulous at all, did eate of all kindes of meates, sauing that vpon the fasting dayes, they would not eate til late towards night. All which diuersities (sayeth the histoyre) were in those dayes practised in sundrye churches, without finding any faulte, or chalinging one an other for so doing. wherby it appeareth, that the christians which liued in those dayes, were of much greater modestye, than those which haue liued in our dayes, in whom we haue scene all kind of crudtie, in burning and persecuting of such as haue not followed the traditions and superstitions that are obserued in the Romaine Church.

As touching Pilgrimages, They Pilgrimages also are reprobued in their Canō law. For euery body knoweth, that amongst the Romaine Catholickes, the pilgrimage to *Ierusalem* to visit the holy Sepulchre, is highlye esteemed, as most holy, deuout, paynecfull, and meritorious, And yet for all this, a certayne Canon sayth, It is nothing

G. Gloria.
12.9.2.

worth

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worth to haue bene at Ierusalem, but to haue liued well there. These be the very wordes of the Canon taken out of S. Ierom. It is not a thing worthy praise (sayth he) to haue bene at Ierusalem, but to haue liued well at Ierusalem.

The Moon-
kes of olde
time did la-
bor for
their liuing.
*C. Nunqua
de consec.
dist. 5.*

And as touching contemplation (whereby the Moonkes woulde cul-
lour and mayntayne their idle life,) their owne Canons do openly con-
demne them, saying, that Moonkes
ought to exercise themselues in tilling
the land, in dressing of gardens, in graf-
sing of fruit trees, in making of nettes to
catch fish, in copying of bookes, and fi-
nally in following the example of the
Bee, which neuer ceaseth to be doing of
somewhat.

And the same Canons do also wit-
nes, that in the monasteries of Egypt
they neuer receaued any Moonke, but
vpon condition that he should labor:
Not so much for his owne necessitye,
that he might haue wherof to liue, as
to keepe their minds from wandring
about euill Imaginations. In so
much that we reade that in old tyme,
there was in Egypte a good Abbot
named Serapion, which had vnder his
charge ten thousand moonkes, (which
is a

*Hist. trip.
lib. 2. cap. 1.*

Is a great number) whom he caused
every day to labor, and with their
gaine, maintayned them, & gave be-
sides great almes to the poore. Saint
Augustine also, in the treatise which he
wrote, concerning the labor of monks,
saith that Monkes ought not to live
in idleness, but by their labor; and that
those Monasteries are not well go-
uerned, where the Monks do not la-
bor. Truly, the originall of Monks
doth avow the same thing. For, in the
Primitive Church, in the time of the
beastly Emperors, and persecutors,
many Christians (for feare least they
should be forced to commit Idolatry,
and to defile themselves with the vi-
ces of the world) did withdraw them-
selves into desertes, where they lived
holily, and solitarily, exercising them-
selves in tranell, and in all good
works, and to eschue all quarrelling,
all sophistry, and all idle speculations,
as it is written in the Ecclesiasticall hi-
story.

But in proceesse of time, Idleness
nestled it selfe in those desertes, & ma-
ny withdrew themselves thereto, to
shun publick charges, & the troubles,
and paynes which are in housekee-

ping

The first com-
ing vp of
Monks, &
their solita-
ry life.

Trip. hist. II.
l. c. 11. & lib
7. cap. 37. 38

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L. Quidam
ignauiz. 16.
C. de decur.

do fish off
lo qv gain
is. 10. 10. 14.
- 10. 10. 14.
- 10. 10. 14.

C. Clericus.
Dist. 91.

10. 10. 14.
10. 10. 14.
10. 10. 14.

ping and ciuill life. In so much that
the deserts of *Thebaida*, were too too
full of such people. whereupon, the
Emperors *Valentinian*, and *Valens* did
make a law, to draw home those Idle
people from the deserts, and to bring
them back again to the places where
they were borne, to help to maintain
the common charges. Under the
pretence of which law, *Valens* (who
was infected with the doctrine of *Ari-
us*) did not only persecute the Idle
Monkes, but also the good people
which liued by their labor. And thus
much touching the labor of Monkes.

And in like sort, the Canons doe
will, that all which are of the Clergy
should labor in some trade, handy-
craft, or tillage, whereby to get their
living: alwayes provided, that the
same doe not hinder the doing of their
office. A Clarke (saith the Canon) may
well indeuer to get wherewith to cloath
and feede himselfe, by exercising some
arte, or husbandry, with this prouiso
still, that the same be no hinderance to
the doing of his office.

And touching the bow of poetry,
I will say no more but this, that the
Canons and decretals haue alwaies

(9)

so little allowed and lyked of pover-
ty, as that they be very full of husbā-
dy ordinances, for the well governing
of the goods and riches belonging to
the Monasteries: Insomuch that
there is a Canon, which condemneth
a certayne kinde of people for here-
tiques, which learned themselves A-
postolicall, (as followers of the exam-
ples of the Apostles) in making pro-
fession to haue nothing ynto of their
owne. And therefore by this Canon, a
man might say that all beggers are
heretickes.

And who doth not see the infinite
number of abuses, which are crept in-
to the order of Monkes in proce-
sse of time, against the ordinances of the
Canones. For, (saith the Canon) if
thou desire to be a Monke, that is to say:
a solitary person, as thou doest name thy
selfe: What doest thou in the Citie,
which is no place for solitary people, but
for such as should haunt companye.

And another Canon following,
saith thus: Let the Monke be contented
with his Cloister. For like as a fish doth
die as soone as he is out of the water, e-
uen so doth a Monke when he is out of
his Cloyster. Therefore, let him be solita-

An apology

ry, and hold his penne, for he is dead to the world, becaline vnto God.

But yet for all this, doe we not see how the Monks are planted in the best, and greatest Cities, and in the fairest places of them, and in exceeding princely and stately houses, whereas in auncient time, they were contented to dwell in wild fields, and Forrestes, and in little Cabonets, builded in the corner of some Rock: Shal not a man meet them now, at all houses, in euery streete, in markets, and pleasing places, in Tynes, in fields, in towne, and in Castles, in stead of being within their Cloisters?

No Monke
ought to eat
flesh.

C. Carnem
de consecra.
dist. 5.

Furthermore, the Monkes in olde time, of what sort so euer they were, did eat no flesh at all, but followed the ordinance of the Canon, which sayth thus: It is not lawefull for anye Monks, cyther to eate, or to tast of flesh. Not for that we esteeme the creature of God to be ill, but for that wee iudge it meete and necessary, that Monkes, shold abstayne fro flesh, excepting onely those which be sick. Nowe then, if it happen that any Monkes breaking the ordinance of this auncient rule and custome, dare presume to eate flesh, let him be shut vp
and

for the Protestants. 35

and kept as a close prisoner, by the space of fixe moneths to do his pennance.

See now, how the Monkes were hydeled by their own Canons, but the most part of them haue since that time, broken their vottes. For, now there are none, but the Monks of the charterhouse, the Celestines, and these new come Capusines, and Smoke Monkes, which will obserue that canon: and yet their obseruing of it, is (for the most part,) but in outward shew, and Hypocrisie.

Truely, if there were no more but this to be found fault with, in the order of monkery, the matter were not great. For, christian libertie genereth euerie man leane, to vse all kinde of meates, which God hath created for mannes vse, so that he take it moderately, with thanks geuing. But the cause, that led me to speake of this point among the rest, is to shew, that the Monkes of these dayes, doe not obserue their auncient Canons.

And by the Canons also, in auncient time, it was vnlawfull for any Nun to take the vaille, and to profess herselfe a Nun, vntill she were aboue forty yeres of age. But in these dayes,

F.iii.

they

C. Sanctim,
20. q. 1.
Of Nuns.

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they be forced to take it vpon them, being but thirteene, or fourteen yeres olde, whereof, the world seeth what good huswifery insueth. And as touching the pouling of their heads whē they cause the to take the black veile: it is not so small a fault, as many esteeme it to be. For, by the word of

1. Cor, 11. 6

God, women are commanded to paretne their hette in token of subiection. And according hereunto, it is forbidden by a Canon taken out of the Comcell of *Carthage*, that any woman should poule her head vnder pretence of Religion. These are the wordes of

C. Quecun-
que. dist. 30.

the Canon. If any woman cause her head to be pouled in respect of Religion, cursed be she as a breaker of the Law of subiection, because long heare is geuen vnto women to couer them withal, and to put them in minde of their subiection.

That
Monkes and
Nunes may
many.

And whereas in these dayes, it is thought so strange a thing amongst the Romish Catholicks, that a monk or a Nun should marry, (because it seemeth that in their so doing, they breake the vowe of virginity which they haue made vnto God:) they declare herein, that they haue not well read their own Canones, by which

such

such mariages are allowed: Namely, by one Canon taken out of *S. Augustine*, as a witnesse of the Conncell, *C. Quidam* dist. 27. which saith thus. Some say, that those which marry after the taking of the vow be adulterers: But I say vnto you, that those doe sinne right greuously, which doe seperate such married folks.

Yet notwithstanding, we haue scene many Lawes here in France, which haue disanulled the maryages of priestes, Monks, and Nuns, and constrained them to retorne to their Cloysters, a thing quite contrary to this Canon.

The selfe same doctor *S. Augustine* De doctrina Christiana. lib. 4. doth also shew, that they haue done greatly amisse, which haue so highly commended virginittie, as to preferre it before mariage, saying that virginittie did fill the beaues, and mariage the earth, which was the cause of the founding of so many Runties. For, he excuseth *S. Ciprian*, and *S. Ambrose* of their so great prapling, and exalting of virginittie, saying thus: Whereas *Ciprian* the martir hath written of the behauiour which ought to be in virgines, he did it not to intise the to make vowes of virginittie: but *Ambrose* the Bi-

An apology

The abhominableness
of such as
paynt their
faces.

shoppe, (through his great eloquence)
sought to inflame their desires thereun-
to. Truly, both the one, and the o-
ther haue sore rebuked those women,
which goe about to grace, or rather to
disgrace themselves with painting of
their faces: against which sort, *Cyprian*
(amongst other things) saith thus: If
an excellent painter, had well, and lively
counterfayted a mans face and body, &
afterwards, another vnskilfull paynter
would needes take vpon him to over-
painte the same agayne, vndoubtedly, the
former paynter should haue great cause
to finde himselfe greued, and iniured.
And thinkest thou (daughter) to escape
the punishment of God, who hath fash-
ioned thee, when thy damnable rashnes
dareth presume to controll Gods payn-
ting, by thy paynting? For, be it that thou
art not vnchaste, & whorish to the world-
ward; yet, notwithstanding, thou through
the whorish inticements of thy paynting
art worse than the very strumpet and ad-
ulteress, forasmuch, as thou hast corrup-
ted, and marred Gods workmanship in
thy selfe. Whereas thou dosteie to beu-
tesse and to trim thy selfe, it is nothing
els, but a corrupting of Gods workman-
ship, and a defacing of the truth.

Harken

Harken here to the voyce of the Apostle who warneth thee thus. *Purge your old leauen, that you may be made new dough, without leauen*: For, *Christ* our Easter Lambe is offered vp for vs: Let vs, therefore make good chere, not with old leauen, nor with the leauen of naughtines, and malice: But with vnleauened bred, that is to say, with the bread of sinceritie, and truth. For, what continuance in sinceritie and truth is there, when the thing that was pure, is defiled, and when the truth is changed into vntruth, by false culler, and painting with flabersauces. Thy Lord doth say vnto thee, Thou canst not make one of thy heares, either black or white. And yet thou, to ouermaster the word of thy Lord, wilt thou needes seeke to clime aboue him, by thy trecherous contempt, and ouerbold dealing? Thou paintest thy heare, and by euil hâsel of the thing that shal happé vnto thee, doest frizel thy head with fire.

Ambruse also, doth speake thus against these counterfeit paintings: From thence (saith he,) spring intsements to vice, namely, that women doe paint their faces with color made for the nonce: In so much, that by the coloring of their countenances, with the
filth

An apology

filth of their painting, for feare to displease men, they purchase to themselves the stayning of their chastitie. What a folly is it to change a naturall face, for a painted face? For, in fearing the iudgement of their husbands, they lose their own iudgement, because that such as will needes change the shape and fashion which God hath geuen them by creation, doe condemne themselves; and in seeking to be well lyked of others, doe first of all mislike of themselves. What better iudge of thy foulness (thou woman) can there be, than thy selfe, that art so loth to be seene in thy own naturall likenes?

If thou beest fayre, why doest thou hide thy selfe? If thou beest foule, why doest thou bely thy selfe, in desiring to seeme fayr, and by thine own fault, make thy self worthy of blame, as well in thine own conscience, as in the opinion of others?

What the
maners and
behaviour
of virgines
or maydens
ought to be.

The same *Ambrose*, speaking of virgines, doth set down vnto them, (vnder example of a perfect virgin) of what behauior our virgins ought to be, saying: There was a virgin, which was a virgine not only in body, but also in minde: who by no outward shew,

did

did at any time corrupt the sinceritie of her affection. She was humble of hart, sober in speech, wise in vnderstanding, of few words, geuen to reading, not putting her trust in the vncertainty of riches, but in the prayers of the poore, earnest in her worke, shamefast in her talke, seeking God and not man to be the iudge of her hart, not doing wrong to any, wishing well to euery body, honoring all her elders, not enuying her equals, void of boasting, following reason, and louing vertue.

Hath this virgin at any time offended her Parents in word or deede? when hath she beene scene to be at any iarre with her neighbors? when despised she the poore? when mocked she the lame? or when shrinke she away from the needy? Her only care hath beene to haunte the company of such men, as are accompanied with merry and honest shamefastnes. There hath not passed her one suspicious look, nor dallying word, nor any vnshamefast iecture. Her pace hath not beene vnruly, nor her voice loud, or ouer shrill. But, to be short, her outward behaviour hath alwayes beene the representet and image of the goodnesse of her minde: for, a good house ought